

to be (as I haue) no manner perils
then perils of the reame, and that
of bothe sortes / was stricken with
no small desyre, yf it were possible
to se his booke / wherein I myght
perceptly perceyue, & very holl cause
of hys worthie deeth. Not for any
thyng that I doubted, (as I percey-
ued sume dyd more then I) whether
his iudgement were iust or not, but
betterly because I wolde thowold
understande the matter, for & which
I thought euer he was worthie to
be punished. And that to the intent I
myght be the more able to satisfie,
such as I shoulde chaunce to fynde,
any thyng decayed in hym. And so
be short, his booke at length I haue
perused. The which when I haue
made / questiones yf the faithfull
of sayth, had ben no more, then the
consequents of iustice & iudgement

I myght well haue sayde (as to
many may) that I had met with it
to lone, & in an euill houre: Now
be it the trauity to sape, after þe fyrst
tyme, without sayle the oftener I
redde it, the falser I fofide it. where
of at length I made so large report
that here and there, now and then,
I sayled not of some, whiche wolde
not styke to tell me, that I sayde
therin myche moze then I coude
proue/ bycause they thought I dyd
other falsely reherse hym, or ellys
mysunderstonde hym. wherein I
was dyuers tymes to this issu
dyuen, other to shew forth þe booke
it selfe, which I thought not best/
or to grue place to an errour, or els
to promyse the probacyon of that
I sayd, in wytyng/where fyrthes
wordes and myne sholde bothe to-
gyther apere: and therfore bycause
I wolde

I wold not shew this booke / nor shew
change give was in such a matter /
I had none other comfort to make
but alwaye with this promys / dyt
sett this in consyderyng then / what
thynges I founde and perceyued
in it afterwarde / whiche in especiall
was thwayne roue / that who so ever
promyseth to proue suche a falshe
and do it not in dede / without que-
stion doth but therin cōfyrme and
upholde it / and nothyng els. The
other was / what bitracite of wyl
copp of lernynge and eloquence / is
(all most of necessity) requysyte / to
conuynce the captiuous and croked
wyllynelle of an heretike. And whē
I perceyued a great inconueniens
of the same syde. And agayne bettes
by no remedy / of the tother / That is
to wylt / I saw what danger myne
owne promys had bound me into

yt I shoulde not performe it. And of
the tother parte / when I consi-
dered, how farre I was from those
changes that I shoulde aptly per-
forme it withall / good cryste rea-
sons, it is not harde to perceyue
whether my mynde were therewith
affected o: not, being brought in
to suche a streyt, where opened out
no passage / yet theder conueyed (I
was sure) without faute. But then
my cogytacion, as who saye, fore-
loved and beten herewith, canne
strenght to the very thyng it selfe,
which shal set it this awooke: that
is to wite, the very bodily presence
of our most glorious sauour cryste
in the holy sacrament. wherein doubt-
les is very trauth. The whiche
trauth, because it myght (as full
sure it was, to showe f: only strength
of it selfe somtyme it wold) be with-
out

out the excellency of wyte, the cappy
of lernynge, and the bewty of elo-
quence. Euen therfore dyd I set
vppon the accomplisment of my
promyse, without any of them all
thye/as ye shall well perceyue here-
after: wherein I moste hartely des-
yre you to haue me excused, not
for my sake, but for the for-
theraunce of the glorious
thyng it selfe, for the
loue wherof I haue
not shooke thus
to leave my
reuerence
I tell
lernyng to all men.

Finis.

The fautes escaped in
 the printynge.

Coapt.	xxi.	is to	is to
In the.	xxi.	where	where
And in the	xxi.	benyed	benyed
In the.	xxi.	sayled	sayled
In the.	xxi.	put away	put away
And in the	xxi.	to note	noted
And in the	xxi.	word	note
And in the	xxi.	to larg.	thus larg.
In the.	xxi.	suspitions.	suspicious
In the.	xxi.	none	one
And in the	xxi.	both none.	is none.
In the.	xxi.	is sayd.	is it sayd

The end

The end of the world

The end

The fyrst chapter.
Catholicus.



Arke I sape
cunreymen,
a worde with
the. Hereti-
cus. Speke
pe to me spe
Catholicus.
What questy

on is that, where there is no mo
but thou & I. Here. What wolde
pe with me. Catho. Come hyther
& thou shalt here. Hereti. What is
the matter. Ca. Shall I tell the
ye. What is your promise. Ca.
How trewly, when I fyrst se the
company this waye alone / thou
madest me therewith very glabbe
ye. Why so. Ca. Doubtes by-
cause I haue ben a great whyle,
a. very

bery desyrous to talke with thee
And yet coulde I neuer fynde the
tyme & place : but (by the reason
of cōpany / or one thyng or other)
there was alwaye some occasyon
to interrupt or lette, that I by
purpose. Therfore now, while it
hath chaunced vs thus (fortun-
nately as I hope) to meete here in
this sayre & quiete place : where
there be no maner of any present
impedimentes / but that we maye
saye / thou to me / & I to the / what
so euer shall lyke vs best, I shall
for my part therfore (if thou wilt
harken well to me) shew the many
thynges, perchaunce not a litle
tell beyonde thyne expectacion.
He. Why, of such, wold I be glad
to here : but yet I meruaile grea-
tely, that ye shold be so desyrous
to talke

to talke with me. For I suppose
ye knowe me not. Ca. yes well
enough, by syghte and here say.
He. why, what haue ye herde of
me. Ca. In very dede I wyl not
longe hyde it from the. Howbeit,
forthe thou knowest ryght well,
that deliberation oft tymes, ge-
neth a great occasyō of wysdom:
for that thyng, which a man doth
somtyme iudge very well & mete
to be done at the fyrst: by further
leisure and deliberatyon taken
therin, he perceyueth at length to
be cleare contrary: the whiche I
do now fynde by experyens. He.
How so. Ca. I shall tell þ. when
I was fyrste moued to speke and
commune with the (letted byther to
as I haue shewed þ) I dyde then
intende to haue asked the a cer-
a.ii. tayne

tayne questyon/the which I perceiue now (by þe reason of a more deliberat consyderatyō, cōcepted syns in the meane space) had been but very supfluous and hayne. He. why so? Ca. what awayleth it to aske a questyon of hym that can not solue it? Here. I am not able to aslople it? Ca. No trewly. Here. yet ye can not tell. Ca. yes very wel. He. why, what was the questyon? Ca. I haue tolde the a cause why, it were but voyde to tell the. And therfore it shulde but consume the tyme, & nothing els. He. yet I pray you/ syns ye haue gone so farre withall, let me here it, & it were but for my fantaspe. Ca. I wylle it is, as who say but a voyde draught. He. be it, seying thou wyllestedes haue it, I

it, I wyl not sycke with the for
more then that. And therfore the
questyon was in dede, none other
but this. I had thought then, to
haue asked the/ whether thou be
an heretyke or not. He. I praye
you say trouth. Ca. Then must I
say the same agayne. He. I pro
myse you say, it had ben a prety
questyon. Neuertheles, was this
it/ whiche ye thynke, that I can
not solve. Catho. Eyn the very
same. He. Then who can solve
it, yf I can not. specially when
it toucheth no man els, but me o-
nely. Ca. yet who so euer can, su-
re it is, that thou canst not. He.
why so. Ca. Bpcause there is no
heretyke that can tell, whether he
be one or not.

¶ The seconde chapyter.

a. iii. Here

Hereticus.

A As, now I perceiue we haue
somewhat to do, ere we part.
But fyrst, what shuld moue you,
to haue any suche oppynion / or to
thynke that no heretyke can tell,
whether he be one or not. **Ca.** I
haue no suche opinton / nor I do
not so thynke nother. **Here.** why
then dyd ye saye so. **Ca.** Not by-
cause of any oppynyō that I haue
therin / nor yet by the reason of so
thynkyng / but bycause I do su-
rely know it / & ouer that, bycause
thou musest at it so mych / I wold
say to the thus myche more, that
there is none of them, y doeth, or
can so mych as byleue or thynke
that hymselfe is one. **He.** what,
can no heretike so mych as thynke
ke that he is one. **Ca.** No doubt-
les.

les, for that is my sayenge. He.
It is to farre agaynste reason.
Ca. Not one whyt. He. yes with
out fayle/for any mā may thynke
what so euer he wyl. Ca. Thou
art therein mych deceyued. for all
though it be all one, to thynke, &
to beleue: yet is it two thynges.
to thynke, & to ymagin. Thou
mayst ymagyn all steeles to ha
ue spronge out of the ground, as
trees do: and also euery thyng to
be otherwys, then thou knowest
it is, yf thou lyst. But yet thou
canst not so thynke or beleue, all
though thou woldest. for thou
canst neuer (if thou marke it wel)
beleue or thynke any thyng, a
gayne thyn owne knowlege. But
for all that, thou mayest so yma
gyn alway at thy pleasure. wher
A. liii, of it

of it appereth playne, that pma-
gynacyon is one / and thynkyng
oꝝ byleuynge is an other. Therfore
though an heretyke maye pma-
gyne hym selfe to be one / yet (as
I sayd) he can neuer foꝝ all that
so byleue oꝝ thynke : myche lesse
then, is he able to knowe it : and
who therfore wolde aske hym the
questyon? ¶ The.iii. chappter.

Hereticus.

¶ It may be as sone bylene, and
also knowe that, as I can by-
leue you, that he can not / excepte
ye shewe me some good reason
why. Ca. wylt thou admytte it, yf
I do. Here. Oꝝ els conuince me
therby. Ca. what by reason, when
thou wylt not allow it. Here. ye,
wherfore not. Ca. whiche waye?
He. Marry how shold one be bet-
ter

ter conuincid / by the reason whi-
che he wyl not admyt / then to be
therefore shak of / and talked no
more withalle. **I.** for my part,
wolde be loth to be so serued: spe-
cially in suche maters, as me
thynke ye attempt for to treat of.
Wherof in dede, I haue no small
desyre to here. Therefore as ye
shall not fynde me satiable wout
reason: so ye shal not fynde me to
refuse it, when it is purposed on
to me. **Ca.** Because thou spekest
so reasonable, I shal not haue
me requyre any other wyle. Ther-
fore to I purpose / thou must ne-
des graunte this, that there is no
man a heretike / but because he
byleueth in some parte of I sayth
amysse. **Re.** That is trouthe. **Ca.**
Therefore yf he could byleue, that

he were an heretyke/ than myght
he byleue that thyng, whiche he
doth not byleue: and that bothe
aciones/ which were impossible:
for it is not possible for a man to
byleue any thyng to be even then
any other wyse, then he doth byleue
it: As by þ way of ensample.
Suppose one so wicked, whiche
doth byleue our saupour christe
to be but a man onely, & not also
very god to; as dyuers heretikes
dyd in tyme past. He. what of þr
Ca. Then yf he that so byleueth,
coude byleue that he were therein
an heretyke/ he shold then byleue
and thynke /that he dyd byleue
therin anyssle. wherfore yf he dyd
thynke/that he byleueth anyssle/
in that he doth byleue our saup
our to be but a man onely / & not
also

also god hym selfe : playne it is,
that he doth byleue him to be not
onely a man but also very god to
whom he doth thynke hymselfe to
byleue amysse, when he byleueth
þ contrary : & so sholde he byleue
and not byleue, all one thyng bo-
the togyther. which (as I sayde)
is impossyble. wherfoze it muste
nedes folow, that an heretike can
neuer byleue oꝝ thynke, that hym
selfe is one.

He. Sp: I do now, me thynke
pecepuē it very well. foz yf I be
not deceyued it is euen like, as yf
ye dyd byleue and thynke þ great
turke to be now here in england.
It were not possyble foz you, to
byleue, that ye byleue therein a-
mysse/ when your byleue is vtter-
ly, that it is so : foz whē ye byleue
that

that he is in england. yf ye could
byleue, that ye byleued therein a
myffe/then myght ye byleue, that
he were not in england, wher ye
byleue hym to be in it: & so shuld
ye byleue, & not byleue one thing
(as ye sayd before) both at ones,
which I know, were agayne all
reason & trouth.

Ca. Doubtes thou spekest here
well to the purpose/and that per
chaunce, wold yet more playnely
appere by this. Beleue is a thing
which can neuer be wyttyngly de
ceyued. for so sone as thou doest
thynke, that thou byleuest in any
thyng amysse: forthwith in the
same instant, thy byleue is cleane
altered and chaunged, and is not
the same, y it was before. There
fore bycause herespe, is no nother
but

but in some parte of the sayth, a
myffe bpleue. When this questyon
is asked, whether an heretike can
bpleue o: thynke, that hymself is
one; it is no moze to say, but whe
ther he can bpleue o: thynke that
he bpleueth amysse. But then, for
so mych as no man is able, what
so euer he doth bpleue, to thynke
hym self therin, to bpleue amysse:
it must nedes folowe, that no he
retike can bpleue o: thynke, that
he bpleueth amysse. And therefore
he can neuer bpleue o: thynke, y
he is an heretike.

C The. liii. chapiter.

Hereticus.

Syfarre is this now, from
the nedes of any moze, pro
batyon. Ca. ps but yet thou seest
not all. He. why so: Ca. ps thou
marke

marke it well, this conclusyon
doth take away no small wonder
from many men. He. what is it
I praye you. Ca. Crewly, what
shulde be the cause of the rare &
seldome amendement of herety-
kes: wherof partely hath sprong
this commune opinyon, that he-
resye, frenesye, and telosye, be
thre dysseases incurable / not by-
cause they be all vnterly so in dede
but bycause, they be so seldome
sene, to be thowoly cured & heled
agayne. And as thou haste now
harde, of heresye, what wonder is
it, all though it be seldome or ne-
uer forsaken & amended: when
it is, to every heretyke (as to one
in a conynuall phrenesye) vnter-
ly vnkownen, and also inopin-
able, that hym selfe is any thyng
there.

therwith infected: for who can ex-
pell & put from hym, the whiche
he can not beleue, that ever came
nere hym/ who can despyze, of any
synnyer to be heled, wherewith
he can not thynke, that ever he
was dyseased: or who can be wyl-
lynge for to amende, wherin he
can not, so myche as thynke, that
ever he dyd offende: specially,
when we may dayly se the amen-
demet of euyls; very seildome or
never brought to passe in some,
when they bothe beleue & knowe
themselve infected with them: yet
mych more easyer it is (be it ne-
uer so hard) to leue and amende
if is knowne or thought anywhe.
Then it is (be it neuer so lyght)
to ouercome and forsake, that is
elene byd & incredyble: who there-
fore

foze oꝛ what, can purge cure and
hele, this insensyble, impercepti-
ble incredyble (and therefore the
more pavelous pestilent & odu-
ble) spokenesse, but onely the gen-
tyll sweet and myghty mercy of
P. 40. 27 hym which iustifieth the keptes
But how sholde that most gra-
cyous medycyne be opteyned, as
it be not despyred? And how can it
be despyred, when the cause why,
(as thou haste herde) nother is,
noꝛ can be perceyued? By this,
thou mayst some parte see, of the
lamentable state of an heretike,
whiche of all menne, is in most
dangner, & fardest from all good
helpe and socour.

Che. v. chapter.

Dei

Hereticus.

Syz, ye say very trauth, & that
I perceyue now rpyght well.
Catholi. yet thou seeest not all the
wozt of hym. He. That were mar
uayle, Ca. what wylt thou say, yf
it be he, whome the prophete doeth
mene. where he sayth, The folyshe
man sayd in his harte, there is no
god. That is to saye, the folyshe
man, conceived suche thynges in
his hart, wherof it muste nedes fo-
low, y there is no god. He. There
is no heretyke, that so doeth. Ca.
yes, that is there. He. why, what
maner of heretyke is y? Ca. Reken
whiche thou wylt, thou canst not
chose amysse. He. No: then by that
reason, it is euery one of them. Ca.
Now in good fayth, thou hyttest
euen the very marke. Here. what,
doth euery heretike Denye god hym
b. selfe

teſſe. Ca. In very dede it is non o-
ther wyſe but euen ſo. He. Syꝛ ne-
uer tell me that tale any moze, for
ſurely I wyl never beleue it. Ca.
what ſoſte and ſapꝛe, thou haſt pro-
myſed, to folow reaſon/ & now thou
begynneſt to flee from it, ere thou
come at it. He. Syꝛ there is no rea-
ſon ꝑ ꝑꝛoue this. Ca. yes yes, in
ſo mych, ꝑ the probacyon therof is
ſone made (ye & ſoberly hard) very
eaſy alſo to be vnderſtood. He. when
I here it, I wyl tell you moze. Ca.
ſyꝛſte, thou ſhalt not denye this/
but all thoſe denie god/ whiche de-
nieth chꝛyſte. He. In dede that I
wyl graunte. Ca. And all heretykes
denyeth chꝛyſte. wherfoze it muſte
nedes folow that all heretikes deni-
eth god: except thou wylt ſay, that
chꝛyſt is not god. He. May ſyꝛ we
are mych the nere, for this proba-
cyon

yon: Ca. what eyleth it: He. why: how proue you, that all heretikes denpeth chryst: Ca. All those denpeth chryst: which denieth all his hole fayth. He. That is a playne mater. Ca. And all heretikes denpeth, all his hole fayth: wherfore all heretikes denieth chryst: He. I haue harde in my dayes many probacions, but yet neuer hard I any such. Ca. wherfore: He. wherfore of a: Ca. ye wherfore: He. Marry we be now, even as nye, as we were at the fyrste. Ca. And somewhat nere to, yf thou loke, well vpon it. He. Not one whyt, for who can proue, that all heretikes, denpeth all the hole fayth: Ca. That can I, none do. He. ye maye chaunce to be therin begyled. Ca. No no: for it is easie ynough. He. By assaye, we shall knowe. Ca. I wyl not assaye, b. ii. but

But I wyl do it in Debe. And there-
fore marke it well: all those Denieth
all þ hole sayth, which Denieth any
one part of it: but euery heretyke
Denieth at leste one part of it, or els
he coude be no heretyke. wherfore
euery heretyke, Denieth all the hole
sayth. He. Wy? I praye you, go ye
not about to mocke me. Ca. I wold
not haue the, take me, to be such a
one. He. Then wyl I be playne to
you. I neuer hearde man speke, so
farre without reason. For when it
is impossyble, to make any thyng
certayne, by that whiche is incer-
tayne/ye wold proue, that all heres-
tykes Denieth almyghty god, by
the reason they Denie chryst. when
that is as incertayne, and as mych
nedeth probacyō, as doth the other
And then forthermore, to staye the
mater withall, ye wolde proue a-
gayne

gayne, that all heretikes denieth
chryst, by this, that ech of them de-
nieth the hole sayth: when that is
moze vncertayne, and moze nedeth
probacion (yf moze maye be) then
all þ went befoze: synally to buye
bp all toggyther, ye wolde proue, þ
all heretikes denieth all the hole
sayth, by þ reason, that ech of them
denieth some part of it. when that
is not incertayne, but so sure, and
playn false, þ it can nedre no maner
of probacion. Ca. And thynkest
thou so? He. Nay who can thynke
otherwyse: for who wyl beleue, that
he, whiche denieth but a part of the
sayth, doth therfoze denye all togy-
ther. Ca. Thou peradventure shalt
anone, byleue so thyself, for all this
He. Neuer speke of that. Ca. Well,
syth when I sayd, that all those de-
nieth almyghty god, which denieth
b.iii. chryst

chryſt. becauſe he is very good by hi
ſelfe: ſayd I ampyſſe therein. **Re. An**
mary ſp2, all that is trauth. **Ca.**
And when I ſayd, that all thoſe de
nyeth chryſt, whiche denieth all his
ſayth: ſayde I ampyſſe ampyſſe
in that. **Re. Another. Ca.** Alſo when
I ſayde that all thoſe, denieth all
the hole ſayth, whiche denieth any
part of it: ſayde I ampyſſe therein.
Re. Therin qd a. what can be ſayd
ampyſſe, yf that be not it. **Ca.** yet, yf
I can proue that ſo trewe, that it
ſhall neede no further probacyon: is
not all well, oꝛ haue I ſayde any
maner of thyng herin ampyſſe then.
Re. Sp2 yf ye can ſurely proue, &
who ſo euer denieth any part of the
ſayth, doth denye all togyther, ye
ſhall then not onely make all well
in dede, but ye ſhall alſo do therein,
& I wyll neuer byleue, tyll I here
it. **Ca.**

It. Ca. yet thou wylt graunte me
this I am sure, that who so ever de
nieth chryst, denieth all þe hole faith.
He. All that I know very well. Ca.
Therefore yf I can also proue, that
who so ever denieth any part of the
fayth, denieth chryst hym self, haue
I not then clerely persourmed, as
mych as I haue promysed, when it
must folowe therof, y who so ever
doth, denieth all togyther. He. Sp?
fayn wold I ons here it, yf it wold
be, but it is longe me thynke a com
mynge sozwarde. Catho. Thenne
sp?ste to begyn withall, thou shalt
not denye, but every parte of chry
stes fayth is trewe. He. There is no
dout of that, onelesse I sholde saye
that some part of it were false. And
than were it none of his fayth. Ca.
Thou spekest very well: and ther
fore, yf every article of his fayth be
b.iiii. trewe

tree (as in dede it must nedes be)
of whome is the same trauth. Here.
Of whome shold it be, but of hym,
whose sayth it is. Ca. Then it is
the trauth of chryst. He. what else
Ca. Take good hede what thou
sayest. He. wherfore. Ca. Perchaunce
yf thou graunte that, thou wotest
full lytell what wyl folow. Here.
What so euer folow, I wyl alwaye
graunte this, that the trauth of the
sayth, is the trauth of chryst. For
yf there were any artycle, wherein
the trauth of chryste were not. I am
sure, it coude be no parte of his
sayth. Ca. Doubtes, it is very well
taken: wherfore yf that trauth,
which is in euery spngular artycle
of the sayth, be the very trauth of
chryst (as there is no fayle, but it is
in dede/or els were they utterly no
partes of his sayth, as thou doest
full

shall trewly confesse thy selfe) thou
shalt be therfore well answered, it
must clerely folowe, that chryst is
also, in every article of his sayth:
for chryst and his trauth, be not
two thynges, as other men be, and
they? trauth, whiche are oft tymes
without it: some men may, (some-
tyme at leest) be sayde to be trewe.
But no man may (at any tyme) be
sayde to be trauth: which is proper
to chryst: for iustly may he, and no
man ellys, be called trauth: for so
doth he call hym selfe: and Doubtes Job. 1
the cause why? is this, that he and
it, is all one: for as thou consyderst
no chryste, when thou consyderst
trauth without hym: euen so thou
consyderst no chryst nother, when
thou consyderste hym, withoute
trauth: for wythout trauth, what
were he but no chryste in dede.

b.b. There

Therefore what so euer thynges cleue
so togyther, that they can not be
separate, nother in dede, no: yet in
consyderacyon, wout fayle agayne
all reason it were to say, that they
be dyuers. But surely. euen suche
is chryst, and his trauth. wherfore
it were wyckednesse, to thynke, that
they be not bothe one. This ineu-
itable conclusyon well marked, and
borne in mynde, shall cause þe clerly
to perceyue those thynges, whiche
must nedes folow therof. Now ther-
fore whyle it is so, that the trauth
of chryst, is in euery artycle of his
fayth, & he & his trauth is both one:
it can not be auoyded, but also he,
whiche is his trauth, is in euery one
of them: for yf he be not in them, the
(bycause his trauth & he is all one)
his trauth is not i the: if his trauth
be not in them, the they be not true
yf they

pf they be not trew/then, they be no
artycles of his fapth. But by cause
all this is fals : now agayne to the
trew parte : pf they be articles of
his fapth / then doubtles his trauth
is in them: pf his trauth be in them
then without quesioun so is he : ex-
cept thou wolt make hym, without
his trauth, as it must nedes folow,
pf he be not where it is, the whiche
were impossyble. Now is it ther-
fore, clerely come to lyght, y^e chryst
is in euery artycle of his fapth.
wherof (as thou mayest perceiue
thy selfe) it can not be auoyded, but
who so euer denyeth, any one of
them (as euery heretike doth, at the
lest) he doeth also denye hym in the
same. And therfore what parte of y^e
fapth leuyth he vnderpeth, whiche
denieth hym, in whome there is all
conteyned: A more larger declara-
cyon

cyon herof, thou shalt haue a name.
Take this therfore in good worth
ther whyles. ¶ The. vi. chapter.
Hereticus.

Any nay say, I passe not vpon
þe greatly, for me thynke this
all redy, were wonders well, yf it
were not for one thyng. Ca. I pray
the what is that? He. yf there were
nothyng to be sayd to the contrary.
Ca. ye, countreyman, art thou such
a one? Now a good fellowship, saye
what thou canst, all though it be,
nothyng to the purpose. He. I say
there ye wolde haue it. Howbeit ye
shall not so fynde it. Ca. Go to than
let me se, whether I shal or not. He.
Say: wher ye say (as I now perceue
it is in dede) þe chryst is in euery arti-
cle of his faith, bicause þe his traueth
which is hymself, is in ech of them.
where vpo ye cōclude, þe euery here-
tyke

by he which denieth some part of it
at leest, denieth therein chryste hym
selfe, and all the hole sayth to, by
reason that it is all, conteyned in
hym. Now therfoze I praye you,
may this agree withall, (whiche is
not vnknewen) that all heretikes,
doth both holde and confesse, many
articles of the sayth, as earnestly, &
as fastly as any men can/ sayenge,
and also thynkyng, themselfe as
verely to beleue them, as any men
do. Ca. Is this all the mater. Re.
No; take this tyll moze come. Ca.
I maruayle gretely, that thou wylt
haue any maner of respect, to theyr
sayeng or thynkyng other, agayne
so manifest and inuincyble reason,
as I haue shewed. Neuertheles,
be iudge now thy selfe: do theyr, or
other saye or thynke, them selfe any
surer of the traathe, in any point;
then

then they do in the very same, when
in they do directly erre in dede.
How surely do they thynke y they
be not therein deceyued: shall we,
thinke so to, bycause of that: Those
which dyd murder and slew thapoo-
ol. 16. sles (as our saupour hym self doth
testifye) thought that they dyd ther
in, great seruyce to god: but yet for
all they2 thynkyng, was it as they
thought: or dyd they2 thynkyng
excuse they2 fautes, bycause they
thought it was none: The Jewes
dyd also thynke, that they slew not
the lord of glory, when they slewe
Col. 2. chryst, as saynte Paule doth wpta-
nesse / yf they had knowen hym (he
sayth) the lord of glory, they wold
neuer haue crucifyed. Therefore
they dyd thynke, it was not he: but
was they2 thynkyng deceyued or
not: or dyd they not put the sonne
of god

of god to beth, by cause they dyd, o-
therwyle thynke. And euen so in
lyke maner, what spekest thou to
me, of an heretykes thynkynge.
when (as I proued one to the be-
foze) it is impossyble for hym, to
thynke that thyng, which were of
all thynges, most expedyt for hym
to thynke/that is to saye, that hym
selfe is an heretyke: yet, is he none,
by cause of that: what thyng might
he thynke, moze trewly/ and yet he
is not able so to do. Therefore lette
neuer his thynkynge, what so euer
it be, stande in the waye, bytweene
the and ineuitable reason.

The. vii. chap. Hereti.
Spz, I wyll now, tell you ano-
ther thyng. Ca. Let vs haue
it, yf it be worth the herynge. He.
without fayle, there be many taken
for heretikes/and yet, be they none
for all

for all that. Ca. what is this to the
purpose, whē I speke of none suche
for I speke of them that be hereticks
in dede. And loke therfore, how
they thynkyng, doth sayle them in
those articles, which they denye / so
doth it sayle them to in those, which
they seme to graunte. He. Nay say
none of that, for in those articles,
which they denye / they thynke they
haue the trauth, and yet they be de
ceyued. But in those articles, whiche
they holde and graunte (as the
articles of the crede) they thynke
they haue the trauth, & euen so they
haue in dede, and be not deceyued:
therfore they be not deceyued, both
the wayes. Ca. Thou art therent
deceyued, at leest one way. for how
can they haue the trouth of those
artycles, whiche they thynke them
selve to confesse and byleue / when
they

they do utterly refuse, and denye
very same trauth, in those other ar-
ticles, whiche they bylue not. In
those articles which they graunte,
thou sayest they haue the trauth, by
cause they thynke so (whiche doth
not folow) And in those articles,
whiche they denye / thou art sure
they haue it not, because they do not
bylue them. Therefore by this rea-
son, they haue & trauth, and haue it
not, whiche can not be: for yf they
haue it, they haue it / yf they haue it
not, they haue it not. But to haue it
& not haue it, both together, is im-
possible: wherfore as I sayd, & art
heretyn deceyued. He. No no say, for
a man maye haue the trauth in one
thyng, all though he lacks it in an
other, well ynough: as it is dayly
seen. Ca. I now I perceyue thou
art farre from the thyng in dede.

For thou thinkest, that the trauth
of those artycles, which they denye,
is an other and not the very same
trauth, that is in them, whiche they
graunte. **He.** why how els? **Ca.**
Laughe, therfore I saye: yf thou
knewest, what p:operte, the trauth
of the sayth were of: thou woldest
not aske question. **He.** why, what
properte is that? **Ca.** In very dede
to be no moze in the hole sayth, then
in the leest part of it. No: no lesse in
the leest parte, then in all togyther:
no: none other in any part, then in
euery other. And that is surely well
proued after this maner: what so
euer is moze then trauth, is utterly
no trauth: and what so euer is lesse
then trauth, doubtlesse is no trauth.
Also what so euer is a nother then
trauth, without fayle is no trauth
nother. Therfore as touchynge the
fyrst

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S^hall. yf $\frac{1}{2}$ trauth of the hole sayth;
were any more, then $\frac{1}{2}$ trauth of the
lest part of it; the were it more then
trauth (for the trauth of the lest
part is trauth). But trauth to be
more then trauth/ every mā know-
eth, is impossible. wherfore the
trauth of the hole sayth, can be no
more, then the trauth of $\frac{1}{2}$ lest part
of it. Agayne for the seconde by the
same reason yf the trauth of $\frac{1}{2}$ lest
parte, were any lesse, then $\frac{1}{2}$ trauth
of the hole sayth, then were it lesse
then trauth (for the trauth of the
hole is trauth) but trauth to be lesse
then trauth, playne it is, can neuer
be. Therfore the trauth of the lest
parte of the sayth, can be no lesse,
then the trauth of all $\frac{1}{2}$ hole. Why
saye, yf the trauth of any one parte,
were not the very same, but ano-
ther, then the trauth of any other
part

part of it: then were it a nother trath
trauth (foz the trauth of ech part is
trauth) but trauth to be any other
then trauth, can neuer be possible:
wherfoze there is no nother trauth;
in any one parte of the fayth, then
there is in eche other.

[The. viii. chap. Hereti.]
Syr your reasons me thynke
can not hold. Ca. The cause
why, wold I sayne heare. He. That
shall ye lone do, & foz example: the
resurrection of chryst, is one parte
of the fayth: and the ascention is
an other. Ca. All that is trew. He.
Then ys the very same trauth, no
more noz lesse, noz none other: were
in þe one, that is in þe tother / it must
nedes folow, that the resurrection
and the ascention were bothe ones
as it may this way, more playnly
appere: ye wyl not denie, but wher
I saye

I saye, that christ rose from death
to lyfe, I saye truth. Ca. What is
he. And when ye saye, that he as-
cended, you saye also the truth, lyke
wyse. Ca. There is no doubt of that.
He. Then yf these be not so distinct
truthes, but are all one, so that the
one is none other, but even y^e very
same that is the other: then saye
you the very same that I do. Ca.
What of that. He. Therefore yf you,
when ye saye that christ ascended,
saye the very same that I do; when
I say, that he rose from death to lyfe
it can not be anoyded; but that his
resurrection and his ascensid is all
one. Ca. Hast thou sayed. He. Ye
see for this tyme. Ca. Then very
well concluded. As who saye, be-
cause the truth of them, must ne-
ver be all one, y^e thinges also where
in the same truth is, must nedes
be so

be so to when it is a true contrarie:
for if thou wilt haue the traueth of
eche article to differ, as the articles
doth themself, in whom it is. Thou
shalt make neuer a one of them
true. He. yet that wolde I heare.
As with a good will. If the traueth
of the resurrection, and the traueth
of the ascension, were not all one: it
coude not be enoyed; but the one
traueth must nedes differ from the
other. And then, if the one differ
from the other, because that same
other is traueth, the one must nedes
differ from traueth. And (as I tolde
the before) what so euer differeth fro
traueth, all men haue weth, is impos-
sible to be traueth. Wherefore by this
reason, the one article is without
traueth. And also by the same reason,
like wyse the tother, of the contrary
part, and so altogether. Wherefore
and
agayne

agayne this waye, if they were two
trauthes / there is no dout, but the
one, were not the same, that the other
is. Then if the one, were not the
same that the other is / because the
other is truth: the one were not the
same that is truth. And what so
ever is not the same, that is truth,
without fayle, can be no truth.
Therefore if they be twayne, the one
is no truth no: the other nother.
Besyde all this: the truth of euery
artycke, is (as I sayd) the truth of
chryst / and because chryste and his
truth is all one, if there be not the
very same truth, in one artycke, if
is in a nother, it must needs folow,
that there is not the same chryst in
one artycke, that is in a nother / but
in euery artycke a dyuerse chryst, so
that there be so many chrystes, as
there be artyckes: wherfore, because
the

the falshe of these conclusions, is
not onely to abyble to be heard, but
also to playne to be doubted in. The
trauth therfore, of the resurrection,
must nedes be (as it is in dede) the
very same, all one, and none other,
but even the very trauth of the as-
cention. And so it is lykely to be
sayd, and vnderstande, of ech arti-
cle from one to a nother, thozough
all the hole sayth. Therefore when
the traute (as I haue playnely
shewed the) is no more in the hole
sayth; then in the lest part of it/ noz
no lesse, in the leest part, then in all
the hole to gyther: noz none other,
in one part, then in any of other.
To this it muste nedes come, that
the hole trauth, of the hole sayth, is
in eche and every syngulare parte
of it/ no more, no lesse, none other,
but without any dyfference, even
the

the very same. wherefore because
it is so, and can in dede, none other
wyse be: this is therof a conclusiō
ineuitable / that who so ever deni-
eth any article of the sayth (as eue-
ry heretike doeth one or other at
least) he denieth utterly the hole
trauth of all togyther: so; who so
ever denieth a part of that, whych
hath no partes, denieth in dede all
the hole, because the very same,
whych semeth a part, is all the hole
And such is the trauth of the sayth
whych (all though it be nothyng so)
yet semeth to have partes; & all by
the reason of þe dyuersyte of thyn-
ges, wherein it is: that is to say, by
the reason that the sayth is deuy-
ded into dyuers distincte articles,
wherin the trauth of it is. And þis
therfore þe cause why it is thought,
(of such as understand it not) that

the traueth it selfe (which is indi-
spble) is also dyuved and in por-
tes dystrubuted amonge them lyke
wyle, the whiche is vtterly fals.
Therfore syrmely syl abydeth my
sapenge, that all heretykes are de-
ceyued, not onely in those articles
whiche they denie, but also in those
whiche they graunte and confesse,
when it is surely so, that they denie
eene contrary and agaynste theyr
owne thynkyng, the very traueth of
all together.

The .ix. chap. Hereti.
Syr here haue ye now declared
a fayre playne distynction,
betwene thartycles of the fayth, &
traueth that is in them. wherfore
all though an heretyke denye all
hole traueth of the fayth, which ye say
is in every artycle of it: yet he doth
not denye (as every man knoweth)
all

all those articles, wherein it is. Ca.
I praye the what shyl that when
he doth ones denie and take away,
the traueth of them all, without the
whiche, what are they? And yett
thou loke, somwhat more narrowly
vpon it, thou shalt fynd, that he de-
nieth all them to, like as he denieth
all they traueth. He, who can thinke
that. Ca. The same questyon thou
myghtest aske, of many trespas-
ses mo, as well as of this. He, whp,
how is it possible, for any man to
beleue, that when an heretike, doth
bothe saye and thinke, that chryste
rose from deth to lyfe: he doth de-
nye that article, & so of other lyke
wyle. Ca. Thou doest all waye
swymme aboue, and neuer dyue to
the bottom. wherfore thou seest not
what there is. for I praye the, what
other thynge is it, for to say of any
article

article, that it is not trewe, then to
say, there is no suche thyng. There-
fore when all the articles of f sapyth
doth so cleue to theyr trauth, that
the one can not be, without the o-
ther: and also when the hole trauth
of them all, is in euery one of them
spugularly / it must nedes folowe, f
when he denieth any one of them,
he denieth them all / bycause in that
one he denieth al theyr trauth. With-
out the whiche, it is not possyble,
that any one of them shulde be. He
yet all men knoweth, he wyl saye,
and vtterly so thynke, that they
be all trewe: that part onely except
wherin he doth not belyue. Ca. I
maruaile greatly, that thou wylt
yet (as I told f before) any thyng
stypke, vpon his sayenge, or thyn-
kynge other: when he wyl alwaye
saye, that he is as trewly in f sapyth
as any

as any other man is; & utterly no
heretyke at all / noz no man can ma-
ke hym, so mych as thynke the con-
trary : yet euery man knoweth, he
is deceyued clerely. Therfore ne-
uer passe vpon the sayeng, oz thyn-
kyng other, of such a one. He. In-
dede sy; no more I do not, so mych
as I do, vpon other mens, whiche
be no heretykes. For also they, do
utterly thynke, that no heretyke
doth denie the hole fayth / noz yet
any more of it, but euen those popu-
tes, wherein he doth dyrectely erre,
& dyffer fro other faythfull peoples
that is to saye, they thynke, he er-
reth in no more, but in those par-
tes onely, wherein he ought to be co-
dempned, for an heretyke. Ca. who
be they that so thynke, any other
but such, as are not able to dyscer-
ne the thyng, oz any other but such
as

as iudgeeth moze, as who saye, by
gesse, then by any order of reason,
wherof I tell skyll they can: farre
it is a sorder, to iudge thynges, as
they seme. And to iudge them, as
they be in dede, whiche felwe in re-
spect can do / specially when they
be somewhat darke as this is.
Therefore what is the iudgement
or oppynion of suche, to be pondered
in this case?

C The. x. chap. Hereticus.

S p? wyl ye bpleue me? **Ca.**
what is the mater? **He.** Now
in good fayth, it wyl not synke in
my hede, for all this / that an here-
tyke doth denie those articles, whi-
che he doth openly graunte and co-
fesse, and moze ouer, bitterly beleue
and thynke therein as he sayeth to,
Ca. what not yet? **He.** No trewly.
Ca. Then I suppose thy wytte be
not

not so good, as I take it for. He. yd
it be not, I muste take it in good
worth. I will make it no better th
it is. Ca. well, I coniecture what
shadeth in thy lyght, all this while.
He. Wyl then I wolde it were ta-
ken awaye. Ca. Thou shalt se me
go nere it by & by. Thou dost not
knowe (I perceyue) that a thyng
is denyed, two maner of wayes,
dyrectely, and indirectly: that is
to saie by meane, and immediately/
by the reason wherof, a thyng may
seme sometyme, to be graunted;
when it is denyed / as it doth now
in this case. For by the waye of ex-
ample. One Iotyns an heretike in
tyme past, semyd to confesse chryst
directely, when he dyd so saie and
none other wyle thynke. But yet he
dyd utterly denye the same indirect-
ely, when he dyde bothe saie and
thynke

thynke that he was not very gode
for none other is chryste, but one
person, god and man ioyned toge-
ther. Therfore yf he were not god,
in very dede he were not chryste.
wherfore when he denyed hym dy-
rectely to be god / he dyde vtterly
denye hym indirectly, to be chryste
that is to saye, he dyde therein denye
hym to be chryst, by meane / the whi-
che is none other, but so to saye, or
speke such thynges of hym. wherof
it must nedes folow, that he can not
be chryste. wherfore, yf chryste be
denied, whether it be directly, or
indirectely, it is no matier, when
all cometh to one, before hym, that
can playnely perceyue, and se it / &
y is alwaye god at leste, all though
there were no man els, that coude,
as the moste parte in dede can not.
Therfore as the Jotyns denyed
chryst,

chryſt to be very god. And the Ma-
niches denied hym to be very man.
Wherin they both, denied hym to be
very chryſt, all though not directe-
ly: that is to ſaye, all though they
bothe ſayde and thought the con-
trary. But what for that / when of
eche, of theyr ſayenges, no chryſte
muſt nedes folowe. For lyke as he
is not chryſt, yf he be not very god/
ſo he is not chryſte nother, yf he be
not very man, when chryſt is (as I
ſayde) none other, but one ſingular
perſon, of bothe god and man ioy-
ned together. Wherefore, they denied
in dede, & very ſame thyng, which
they ſemed bothe to graunte. And
dyd not thoſe, whiche denied chryſt
to be a very man, denie therein, his
very natiuite, denie therein, his ve-
ry reſurrection, denie therein, his ve-
ry aſcention. What yf they dyd not
D. thynke

thynke it: what is all that, to the
purpose: which of those artycles
coude be trewe, yf chryst were not a
very man: for he that denieth one
artycle, all though with his word,
and also thought, he graunte an o-
ther / yet in very dede for all that,
he doth denie them bothe together,
the one directely, and the tother in-
dyrectely, whiche maketh no dyffe-
rence in the conclusyō. for as sure
is the one as the tother: for all
though he saie, and moze ouer so
thynke, the one to be trewe (as it is
in dede) yet when the trauth of the
same, is also in the tother, which he
directely denieth. Clere it is, that
he denyeth the same to, whiche he
seemeth and also weneeth hym selfe
to graunte: when he denyeth the
very trauth of it in the tother. for
the thyng can neuer abyde, where
the

the traueth of it is denied. Therfore
(as thou mayst now, with halfe an
eye perceyue (it can not folow/that
an heretyke hath in dede, any part
of the sayth: other bycause he doth
directely confesse and thynke, very
many attyces therof to be trewe,
(foz he doth no lesse bothe say and
thynke of that poynt, wherein he
doth erre) noz yet bycause the most
part of trewe chrysten people, doth
not thynk hym to erre, in any moze
then he doth dyrectely denye. For
farther then that, I pteill do they p-
ceyue, oz consyder, what muste ne-
des folow, they seldome loke after/
and specyally in suche thynges. be-
yonde the sences, few of them doth
reche: any secretes of nature, they
are skant able to touche. what pla-
ce therfore, can they iudgement
haue, in thynges that be superna-
D. II. tural

turall: wherfore, what so euer he,
oz they, do saye oz herein thynk/oz
how so euer to any of them both, it
doth seme and appere/take this ne
uerthelesse, for a sure conclusyon/
y euerp heretyke (all though it be
a thyng to hym selfe incredpble)
is, for all that, no lesse then out of
the hole fayth of chꝛyst: that is to
say, out of it, at leste in part, before
all men/and out of it altogether, at
lest, before almyghty god: before
whome, euerp thyng doth appere,
not as it semeth, but as it is vtter
ly in dede.

C The. xi. chap. Hereti.

S yꝛ wyl ye now se, what of all
this must nedes folow. Ca.
Vlery gladly. He. There canne no
more of the fayth be denyed, but
all together. Ca. Surely that is a
trewe tale. He. And ye saye that he,
which

which denyeth directely, but one article, doth therein denie all the rest.
Ca. That is my sapenge in dede.
He. How manifestely therof doth it folowe, that he whiche denyeth directly but one article/and he which denieth them directly altogether, be bothe lyke euill. Ca. fynde my frende what inconueniens fyndest thou therein, all though it sholde so folowe: or what impedement shold it be, to any thyng þ I haue sayde/ yf they were bothe, as thou sayest, lyke euill in dede. He. Then your conclusyon coude not be true. Ca. why so. He. Bycause, suche a falsyte, can neuer folowe, of any true sapenge. Ca. what falsyte. He. I tolde ye before, that he whiche denyeth but one article/and he, which directly denieth them all, shulde be bothe lyke euill. Ca. And is þ
D.iii. false

false: There is no questyon thereof.
Ca. Then the tone of them is worse
then y tother. He. who knoweth not
that? Ca. And which of them there-
fore, is the worse, sayest thou? He.
ye nede not aske me/for doutles ye
can tell, as well as I. Ca. yet wold
I sayne here it of the. He. Harry
saye yf ye wyl nede, he y dyrectely
denpeth all thartycles, must nede
be mych worse then he, which denp-
eth dyrectely but one of them. Ca.
I thought euen as mych before.
Thou fyndest many fautes with
my conclusyons (which though I
saye it, be inuynable) but a man
maye sone se, what thyne be. for
where as it were not agayne any
thyng, y I haue sayd. all though
they were bothe, of an equall euill,
yet so myche thou arte wyde of the
marke, that he is farre, the worse of
them

them bothe, whiche thou thyngest
utterly, to be lesse euill. He. what
he that denieth dyrectely but one
artycke, wors then he, that denieth
them all. Ca. pe, neuer dout therein.
He. Nay say no more I wyl not ye
make be sure, no3 yet beloue it no-
ther: for therto wyl I neuer agree.
Ca. Thou canst not tell, what thou
shall knowe hereafter. He. what so
euer it be. Ca. yet heare my mynde
ther in, and thence take it, as thou
seest cause. He. Nay I maye so do
for your pleasure, wherewith I am
content. Ca. Then take hede what
I shall say. The euilnesse of euery
heretyke, is other to hym selfe only
or els to hym selfe and other also.
He. That is plapn. Ca. Then sayst
as touching other/there is no dout
but he that denieth but one article,
is a thousandfolde wors, then the
D.iiii. tothen

tother, which denieth them all: for
how coude his euill, that denyeth
them all, hurt any mo but hym selfe:
if he wolde, how shold he be hard:
I wyl not saye, what good man,
but what other heretyke is there be
syde hymselfe, that wold abyde the
herpyng of hym: ye also what good
chrysten man, wolde not be moued
with the better respect, to the good
kepyng of his owne fayth, & with
a moze laude to god, for the conser
uacyon therof, when he seeth such
a one, that hath lost his, altogyther
in euery poynt: so that other folke
sholde by hym, take rather good,
then hurt. But the tother, loke how
mych it is lesse, that he denyeth: so
many mo there be, that doth not p
ceyue it: and the mo there be, that
doth not perceyue it/the mo be ther
with, the soner deceyued / and the
soner

soner decepued, the mo be infected:
The mo that be infected, the moze
euyl, al men knoweth it is. Besyde
this/how hath anyheresie be solwed
multyplyed, & increaced, so greatly
amonge f people, as to many hath
ben, but by hym, whiche sented to
haue, so mych of the sayth, that he
was longe thought, to lack no whit
of it/ but yet he dyd for all that/ as
the inenarrable euyl, that folowed
therof, moze & moze, dyd playnely
declare at length. But by hym that
denierly directely all together/there
coude neuer any suche thyng, be
brought about. For such a one (as
I sayd) no man wolde heare/ byleu
ued therfore, how coude he be: yf he
coude not be byleued / no man by
hym, coude be decepued/ yf no man
coude be, by hym decepued: clere it
is, that his euyl, coude hurt no

D.v.

mo

no but hym selfe, whiche therfore of
them bothe, is worst, to other men.
I thinke it nedeth no farther de-
claracion. ¶ The. xii. chap. Here.
¶ y^e therof, no man douteth.
¶ For ther is no questyō herein,
whiche of them bothe, is worst to
other men. But all the mater lyeth
in this poynt, which of them bothe
is worst to hym selfe/ & that I hold
utterly (as all men doth) to be he,
which denieth directly all together.
Ca. And I the cōtrary. ¶ Re. Surely
there at I maruayle mych. Ca. y^e
¶ shalt maruayle at it, perchaunce
neuer a whit anone, & therfore take
hede what I say: yf euery euyl be
(as it is in dede) so mych wors to
hauer, as it is of lōgar cōtinueaunce:
then wors is the faut of hym, that
directely denieth but one secret ar-
ticle, then is his, which denieth the
all.

all. For how shal he sholde he
contynue, & denieth them all, ouer
the other shold: all though & people
shyd not tere hym to pecys, as i ded
they wolde, pf he were not shortly
tyde, by some other meane. Forther
more pf euery euill, be so mych lesse
daynger, to & haue, as it hath in it,
a greater occasyon of amendement.
Then woys is the euill of hym, eue
to hym selfe, that denieth byrectely
but one artycle, then is his, whiche
denieth the all: for he & denieth the
all/hath by the reason therof, when
he perceueth hym selfe therein, cline
to varpe & dyssent in euery poynt/
from all & hole multitude, of christe
people, a wonders great occasyon,
to reuolue well the mater in hys
mynde, and help to consyder, that
very wysdome, wolde hym therein,
rather in any wyse, to mystrate
hym

hymselfe, then all them / and so to
retozne agayne: where the tother
by the reason, not onely, that he sa-
myth (at lest to hym selfe) to agree
with þe multytude, in so many popu-
tes, as causeth hym therfore to
thynke, that he lacketh none. But
also by the reason that he fyndeth
oft tymes, dyuerse, of his owne opi-
nion, who almost compellyth hym,
more styfly to persyste, & put therein
no maner of dout / hath for these
causes, not onely no suche, but, as
who saye, none occasyon at all, of
his amendement / but rather the co-
trary. Besyde all this: no mans
euylness can hurte another, but þe
it doth forther hurte hymselfe also
in the same / but the euylnes of hym
that dyrectely denieth but one arti-
cle or two, hurteth somtyme many
thousandes mo / it muste therfore
nedes

needes folow, that his euill, is euill
to hym selfe, so mych worse then is
his, which directly denyeth them
all (wherby he hurted no man els)
except thou wilt saie, that it is lesse
euill to the workers, which doeth
moſte miſchepfe.

¶ The. xiii. chap. Hereticus

S p? I pray you this, be that
directly denieth all thartys-
cles, perchaunce is euen as willing
to infect as many mo, as the tother
doth in dede/all though he can not
so bynge it to passe, bycause, as ye
sayd, there is no man, that will by-
leue him, nor so mych as heare him
This thefoze supposed, what dyf-
ference, yf it were so, is there by-
twene them than . Ca . Euen as
mych as is bytwene the willinge
of an euill, and the persoutmans
of þe same. The whiche thou mayst
perceue

perceyue thy selfe to be sumwhat
- or elles were it no pꝛofyte, to with-
draue an euill wyl, befoze it com-
meth to the effect. Therfoze also this
way, is he that directely denieth but
part, woꝛs then he, that denieth all.
When he hath his euill, with the de-
syꝛed effect of the same / & the tother
hath it not : foꝛ woꝛs alwaye is he,
which hath an euill wyl, and also
a power besyde, to perfourme the
same (by the reason wherof the effect
neuer fayled) Then is he that hath
but an euill wyl onely lackynge a
power to perfourme it withall / foꝛ
the which the effecte can neuer come
to passe. He. well syꝛ, let it so be foꝛ
that poynt, yet what yf he, that de-
nyeth directely but one article hurt
(as the tother doth) no mo therwith
but hym selfe. Then must he that
directely denieth all togyther, ne-

des

nes be worse then he. Ca. Nay not
so nother. He. What speake ye of it/
it is not possible to be otherwys.
For when they be both, lyke in wylle
and also in dede toward other men
utterly towarde them selfe, he that
directly denyeth all, must nedes dif-
fer in euill, from the tother whiche
directly denyeth but parte, and be
farre worse then he. Ca. yet thou
art ones agayne deceyued. For the
uttermost, that thou canst make of
it that way, can be no more but this,
that they shold be bothe equall and
lyke euill. And y shall not bringe
all that about nother, by that tyme
thou hast folowed & tryed thy case,
thououlp to thende. He. That were
a straunge thyng to me. Ca. Fewer
the lesse so straunge it is. For what
forsoyth it, all though they dyscorde
sumewhat in wordes, when they do
utterly

utterly agre in dede / that is to say
in the very conclusyon it self: what
differeth it, to denye, directly and
distinctely, chrystes natiuite, his
deth, his resurrection, his ascentio,
and so forth / and to denye directly
no more but this, that he was very
man (as **p** Manychees dyd) wherof
it muste nedes folowe, that none of
those artycles coude be trewe: com-
meth it not therfore all to one: or is
not the tone as euill as the tother.
for all though he that directly de-
nyeth euery artycle, denieth chryst,
hymselfe, and can therein denie no
more, yet he that denieth directly
but one of them (as **I** tolde the be-
fore) denieth hym also, & can therein
denye no lesse. And what canst thou
make of it, when chryste is denied,
but that he is denied: whether it be
therfore, in this artycle or in that,
in one

in one, or in two, in two or in thre/
in mo or in lesse / in all or in part / it
is no mater, when there is no dyffe
rence, in the small conclusyon but
all one. For yf one byll a man with
one strype. An other lyke wyse an
other, with such ten strypes, what
dyfference doth it make in the ende
when it is deth at the fyrst, as well
as at last. And euen so, yf one denie
thysse, in one article, an other in
two, the thysse in thre, and so forth
what mater is it / or what doeth it
dyffer as touchyng the ende, when
there is as mych denyed in the fyrst
as there is in the last, or in all the
rest. Therefore all though they be
bothe, lyke in mynde / and also in
dede, towarde other men. yet wyl
it not folow, that he, which directly
denieth all thartycles, is any wyse
then the tother : but in very dede &

e.

tother

tother is yet euen to hymself, mych
wozs then he. when his euyl (as
I declared on to the befoze) is of a
more quiet & longer contynuaunce,
And hath mych lesse, ye all moost
none occasiō at all, of amendement,
but wonders mych euery way to
contrary ouer the tother hath.

¶ The.xliii. chap. Hereti.

¶ Et wyl I not so geue it ouer, for
all this. For the oftener y chys
is denied, & more wyckednes I am
sure it is. And he that denyeth hym
in many artycles, denieth hym so
many tymes mo, then doth he, whi-
che denieth hym but in one. wheres-
foze, he that denieth hym in moost
artycles, must nedes be wozs then
tother. Ca. That foloweth not no-
ther. For he that killeth a man w
xx. deth strokes. yet he killeth hym
not lykwyse, xx. tymes / but in very
dede

dede, no moze but euen ons. And
as myche doth he that kyllerh hym,
at one stroke: so he that denyeth
chryst in. xx. articles, denyeth hym
not. xx. tymes bycause of that/ but
vtterly euen very ons in dede. And
no lesse doeth he, that denieth hym
as I tolde the befoze/ but in one ar
tycle: for a thyng is not alway, so
many dyuers tymes denyed, as the
negation of it, is vocally spoken &
expressed. The voyce wherby the
negacyon is shewed forth, is not þ
very negacyon it selfe/ but onely a
meane to shew it by. for the nega
cyon it selfe, when the voyce is ces
sed and done, abydeth styll within;
all one and the very same, that it
was euen then and also befoze.
Therfoze þ denyeng of chryst in. xx.
artycles, cā no moze make hym. xx.
tymes denyed, then euen one thyng

2.11. xx. tymes

xx. tymes reherſed / or. xx. diuers
wayes expreſſed, both make it. xx.
thynges, noꝛ no moꝛe then. xx. death
ſtrokes in one man, both make it
xx. murders. foꝛ whē chꝛiſt is ons
denyed in one artycle / how many
ſo euer be denied of thē, afterwarde
beſyde, they be but ſo many ſhoꝛt
pꝛynges or ſo many reherſals of the
ſame, & not ſo many ſyngular de-
nynges of chꝛiſte : as when one
woꝛde is expreſſed and reherſed, as
gayne & agayne / the ſame agayne
and agayne, both not ſygnifye an
other woꝛde and an other, but all
waye the ſame and the ſame, and
none other. Therfoꝛe the woꝛde is
not diuers, but within it ſtyll re-
mayneth one, nother moꝛe noꝛ leſſe
noꝛ none other, all though it be di-
uers tymes or neuer ſo often reher-
ſed. There is in dede diuerſyte in
the

the reherfall, but yet so is there not
in the worde, whiche is reherfyd.
And euen lykewys, the negacyon
and denyenge of chryste, is not dia
uerse in it selfe, all thowge it be
shewed o: as who say often expres
sed in diuers and many articles.

For neuerthelesse it remaineth styl
in þe very same symplecyte, as when
it is shewed but in one alone: for
when the negacyon of a thyng, doth
consyst in the mynde/ and the voyce
but an instrument to shewe it with
all, and is not in dede the negacyō
it selfe: clere it is, that then the
thyngs can neuer be twyse denyed,
excepte it be ons at leest graunted
betwene: as thus/ yf one sholde de
nye the to be a trefw man, so myght
he do, and speke neuer a worde/ for
euen so he doth, when he doth ons,
but so thynke. Therefore whether

e.iii.

he do

he do expzeſſe it .xx. tymes, oꝛ neuer
a ons. This negacion of thy trauth
is yet neuertheleſſe all one in hym
and can not be trewly ſayd, that he
denieth thy trauth any moꝛe oꝛ les,
but euen ons; whether he do neuer
ſo often, oꝛ neuer a whyt expzeſſe it.
Foꝛ when he hath ons denied it, y
is to ſay, whē he hath ons thought
the no trew man, doutles that ne-
gacyon (lyke as a dedly synne on
repented) whether he ſlepe oꝛ wake
whether he thynke oꝛ thynke not of
it / whether he ſhowe it oꝛ ſhowe it
not, is yet all the whyle in hym no
mo, no leſſe, noꝛ none other, but e-
uen the very ſame one ſyll, as it
was at the fyrſt / and can neuer be
truſtly ſayd, to be twayne, oꝛ twiſe
made, tyll he hym ſelfe, as who ſay,
cut it in twayne, by grauntyng thy
trauth, that is to ſay, by thynkyng
the

the a trewe man ons agayne, and
then after that, denie it as he dyde
befoze. But the, in very ded it may
be trewly sayd, that he hath twyse
denied thy trauth, or els not: for
so many tymes both he thynke the
no trewe man, as he doth bytwene
eche tyme, thynke the contrary: but
pf he neuer thynke the contrarpe,
then is all that, how longe so euer
it endureth, but euen one thought,
and one negacyon of thy trauth.
Therfoze all that whyle, how often
so euer he do expresse it, or how dy-
uersly so euer he doth reherse it, all
is but the shewynge, of a thyng so
longe denyed/ and not of a thyng
so often, or many tymes denyed.
For pf I holde say this day / thou
art no trewe man, and the same a-
gayne to morow, and also the next
daye after/ neuer thynkyng the con-
e.iiii. trary

trary bytweene: I holde not therein
thre tymes denye thy trauth / but
I holde therin thre tymes show, &
I denye it: that is to say, I holde
howe thyres, that I denye it. As
one sentence may be showed or re-
herfed thyres, yet the same thyres
showyng or thyres reherfynge, doth
not make it thre sentences. for it
is two thynges to show the .xx. ty-
mes what I denye: and to denye
xx. tymes, that I showe the, by caus-
se in the tone, there is, xx. negacy-
ons, and in the tother, there is but
one. It shall not be therfore agayn
this, that mooste men do thynke, e-
uery thyng, to be so often denyed,
as they heare the negacyon therof,
expresed and represented to theyr
ears: for therein consyder not they,
whether it doth styll contynue and
abide all one, as wel when it is not
expresed

1
expresed and showed, but kept be-
foze and after within/as when it is
moost manifestely and openly dis-
closed. It is not also agayne this
nother, that saynt Peter thyses de Luc. 22
nyed chryst: bycause that negacyd
was of an other kynd, then this is/
foz of that coude neuer folowe no
chryst, as it must nedes do of this.
That was in dede but sayned, re-
synge in wordes onely, and not in
the mynde. foz all though it semed
and so be sayed, (as ryght well it
may) y he denied chryst: yet maye
it be trewely sumway sayd the con-
trary: foz he dented but y he knew
hym. It is two thynges, foz me to
denye the, that is to saye, to denye
what thou art, and to denye, that I
know the. No heretike doth denie
that he knoweth chryst (foz all the
maynye of them semeth to confesse
e.v. hym

hym & no men in maner so myche)
but for all y, they do in dede denye
what he is, whiche is ten tymes
woys. Howbeit saynt Peter denied
but that he knew hym, the whiche
was but a fayned negacyon/ & dyd
onely consyst in wordes: for it was
otherwys in his mynde / bycause
he dyd bothe thynke & know, that
he knewe hym/ and dyd for fere but
fayne the contrarte. wherfore all
such fayned negacyons which hath
theyr beynges not in mynde / but
onely in wordes, maye trewely be
sayd all way, to be so many, as they
be sondry tymes reherced & spokē,
But so maye not this hereticall ne
gacyon y we now speke of/ whiche
doth rest in the mynde onely, mych
more subtyll, mych more secretly,
and therfore a thousandfolde more
dayngerously, then is possyble, for
the

the ineloquyble infynitye of the
possessours & hauers therof to per-
ceyue, oꝛ so mych as think foꝛ theyꝝ
owne partes. Now therfoze, all
this well consydered, it is not hard
to perceyue, that the Denyenge of
chꝛyste in one article, is (without
any maner of intermꝑsion) as con-
tynewall therin: as it is in. xx. arti-
cles mo, oꝛ in them all/ and what so
euer is contynewall, is nother mo
noꝛ fewer/ nother oftener, noꝛ splā-
domet, but vtterly all one. where-
foze clene agayne thyn opinion, no
oftener doth he Denie chꝛyst, whych
dyꝛectely Denieth hym in all tharti-
cles, then doth he, whiche Directely
denied hym but in one alone. what
dyfference therfoze (bycause this
wyl not serue) canst thou make els
betwene them, but that the tone is
euen yet this waye as euyl, as is &
tother

hym & no men in maner so myche)
but for all y, they do in dede denye
what he is, whiche is ten tymes
woꝛs. Howbeit saynt Peter denied
but that he knew hym, the whiche
was but a fayned negacyon/ & dyd
onely consyst in woꝛdes: for it was
otherwys in his mynde / bycause
he dyd bothe thynke & know, that
he knewe hym/ and dyd for fere but
fayne the contrarpe. wherfore all
such fayned negacyons which haue
they? beynges not in mynde / but
onely in woꝛdes, maye trewely be
sayd all way, to be so many, as they
be sondꝝ tymes reherced & spokē,
But so maye not this hereticall ne
gacyon y we now speke of/ whiche
doth rest in the mynde onely, mych
moze subtyll, mych moze secretly,
and therfore a thousandfolde moze
dayngerously, then is possyble, for
the

the ineloquyble infympte of the
possellours & hauers therof to per-
ceyue, or so mych as think for theyr
owne partes. Now therfore, all
this well consydered, it is not hard
to perceyue, that the denpence of
chyste in one article, is (without
any maner of intermyssion) as con-
tynewall therin: as it is in. xx. arti-
cles mo, or in them all/and what so
euer is contynewall, is nother mo
nor fewer/ nother oftener, nor spla-
domet, but vtterly all one. where-
fore cleane agayne thyn opinion, no
oftener doth he Denie chyste, whych
dyrectely denieth hym in all tharti-
cles, then doth he, whiche Directely
denied hym but in one alone. what
dyfference therfore (bycause this
wyl not serue) canst thou make els
betwene them, but that the tone is
euen yet this waye as euill, as is &
together

tother, whom thou thynekst to be
mych woꝝs.

Che. xv. chap. Hereti.

Sp2, be you not yet at a poynte
Ca. why doest thou aske. He.
I wolde sayne haue some woꝝdes
with you. Ca. I praye the a good
felowshyppe, spare not, saye what
thou lyst. He. Surely then wll
I saye, that ye shall neuer auoyde.
Ca. In dede. He. ye shall se. Ca.
Go to than. He. He that denieth
all thartycles, doth denie chꝝst dy-
rectely, that is to saye, with aperte
woꝝdes expꝛessely. But mych woꝝs
is it, so to do, then to denie hym but
indꝛectely, as he doth, whiche de-
nyeth but one article. wherfoze is
must of necessitye folow, ꝥ he which
denyeth all the articles, is myche
woꝝs, then tother whiche denieth
but one. Ca. Is it this, which can
not

not be auoyded: He. I thinke pe
shall so fynde it. Ca. I praye yf I
wyl not admytte this, that it is
wozs to denie chyzst directely, then
indirectely. How wylt thou proue
it: He. That is done, by this
reason. The comune iudgement of
all men, doth take the denpence of
chyzst dyrectely, to be myche wozs
then the tother. And sure it is, that
the comune iudgement of all men,
can neuer be false. wherfore the den
ypence of chyzst dyrectely, must ne
des be wozs then tother. Agayne yf
nede be this waye. The more euill,
doth euer moue the comune dyspo
sition of all men, & more greuouly
to punyshe it. But the denyeng of
chyzste directely moueth all men,
more greuouly to punyshe it, then
the tother. wherfore the tother is
not so euill as it is. Ca. Hast thou
sayd.

sayd. He. ye say, and that well I
suppose. Ca. That is ynough to
the. All though it be nothynge so/
as it shall sone appere. For it is,
all moſte with one woꝛde, clene o-
uerthrowen all to gyther. Herett.
Crome ye so say? Ca. why doeth
not the hooke pyth of all thy sayeng
onely rest in this, that the comune
iudgement of all men, do take the
denynge of chꝛyst directely, to be
wyche woꝛds then tother? But how
fals is that, when the moſte parte,
of all men pondereth it no faute at
all: for who doeth any thyng re-
garde this mater, but chꝛysten men
onely, whiche be not all men, noꝛ
yet (as it is sayde) the moſte parte
nother. The comune iudgement
of all men, were in dede a good
pynccple to reason by, where it is
trewely taken and may haue place
but

but playne it is, that is not here.
Therefore the most that thou canst
herein make for thy purpose, is no
more but the opinion at the utter-
moste. of all chrysten men. yet that
wolde be well knowen, before we
reason any further of the mater,
whether they take it as thou doest,
or not. ¶ The. xvi. chap. Heret.

Sy2 therein put ye no dout. for
all chryste men, can wel fynde
in they2 hartes, to punyssh hym y2 di-
rectely denieth all, mych more then
the tother y2 denieth but parte. And
that could neuer be, except they2 co-
gitations were more greued & offen-
ded with hym, then y2 tother. wherof
it foloweth clerely, y2 they do take
hym to be mych worse then y2 tother
Ca. Perchaunce bycause he semeth
so, & not bycause he is so. He. May
nay sy2, for if case be, y2 he be not so:
then

Then is all chꝛyſtē people not only
in a fals iudgement (bycause they
take hym so) but also in a synfull
purpose euermore, bycause they be
alwaye, wyllyng to punyſhe hym,
more then the tother. But so euill
to iudge of al chꝛyſten people, were
a great wyckednes. wherfore there
is no doubt, but that he is in dede,
much worse the tother. Ca. I saye,
thou styckest well to it, what so e-
uer the trauth be. He. Thynk you
saye, that the trauth is in any other
wyse then I saye. Ca. ye thou mayst
be sure therof: for thou goest about
to proue by theyꝝ punyſhmentes,
what the degrees of theyꝝ euyls be.
When thou shouldest rather cleue co-
trary, by the degrees of theyꝝ euyls
proue, what the dyfference of theyꝝ
punyſhmentes ought to be. But
neverthelesse, what more punyſhe-
ment

ment seek thou prepared, for the
tone then the tother. He. say all
though that peradventure, be but
bycause the case hath not be sene,
that any suche as the tone of them
is, hath be founde or harde of: yet
yf it sholde fortune so to come to
passe. I thynke men wold then pre-
pare and ordayne a moze greuous
payne for hym, then for the tother.
And that wolde they neuer do, yf
they thought hym no woys, then
tother is. Ca. well, suppose the
same. yet is there (I praye the)
any other cause why, but that they
do apertely perceyue, his hole euyl
all togyther, from the fyrst, as who
say, to the last. And in comparyson
therof, almoste nothyng at all of
the tothers: for without fable, yf
they saw the hole euyl of the tone,
to open and manifest, as they do of
l. the

the tother: there is no dout but that
they wolde then, punyſſhe moost,
whom thou thynekst vtterly leſte:
foz in the tone, they wolde ſurely
benge the quarell of chꝛiſte / and
leke wyſe in the tother not onely ſ,
but alſo the quarell of theyꝝ neygh
bours to / of whome ſometyme he
ſendeth ſo many to hell. But all ſ
not withſtandynge whyle men doth
iudge, foz the moſte part, rather by
geſſe (as I ſayde) thenne by very
knowlege, and moze after as thyꝝ
ges doth apere, then as they be in
dede. Thou mayſt not conſyder &
eſtyme, the qualytees and degrees
of euyls, after the punyſhementes,
receyued at theyꝝ handes. Specy
ally, when thou ſeeſt many tymes,
as mych myniſtred foz the ſtealyng
of an hoꝝs, as foz kylling of a man.
Howbeit yf thou wylt nedes per
pende

pende and waye f degrees of euyls
after ther punyshmentes prepared
for them, it must then be after those
whiche are prepared of god (who
shall geue to euery man after his 22.
wozkes) and not after those, which
are mynystrred oꝝ ordeyned of men.
He. 22. Spz it is now by your owne
sayeng come euen to the poynt (as
I sayd ryght now) that yf he which
directely denyeth euery artycle, be
no woꝝs then is the tother, whiche
denyeth but one. Blayne it is then
that all chꝝyſten people be in a con
tynewall iniquite, bycause they be
allwaye wyllynge and redy, to pun
nyſhe hym moze then f tother. Ca.
That wyl not folow, for they may
iustly punyſhe the one, moze gre
nouſly, then the tother. All though
nother of them bothe be any woꝝs
then other. He. Now ſo. Ca. Is
f. ii. there

there any thyng moze worthy hell,
then the denyng of chryst. He. No,
that is clere. Ca. Then doth hell
playnely testyfy that there can be
no punishment in this world, suf-
fycient for any of them both, when
they be bothe Denyers of chryste.
And therfore of all men most wor-
thy of hell, which sorte exceedyth all
other paynes. wherfore what in-
quyte or iniustyce ca it be, that men
wold alwaye moze bitterly punish
the one then the tother, when they
are neuer able to mpynter so mych
to hym, whom in offendyng, thou
thynkest mooste: as is very betwixt
p tother, whom in lyke maner thou
thynkest lest. Therfore so longe as
the punishment, dothe not exceede
the quantyte of the faute, all men
knoweth, that viterly wronge, can
it be none. But full well I wote,
what

what troublethe thy cogytacion
herein. Thou doest thynke, that yf
they be bothe lyke euill, the tene
hath wrong, yf he be punyshed any
more then the tother: when cleene co
trary, better thou myghtest reken
that the tother hath rather wrong,
yf he be not punyshed, as mych as
he / bycause none of them bothe, can
haue in dede, so mych as his euill,
dothe dewly requyre. Therfore
whyle thou syndest no faute, in the
lesser punyshment of the tene. And
whyle I haue pured no wrong, in þ
more punyshment of the tother / yet
styl it standeth for all þ thou hast
hitherto sayde, that they be bothe,
euen to the selfe one at lest, as euill
as an other. ¶ The.xvii.chap. He.
Nay say not so. for yet þ must
I nedes denie. Ca. wherfore
He. I suppose ye haue not so longe
Liii. for got

forgotten, what I sayd vn to you,
eue almost, but right now. Ca. what
was that? He. Suche as maye not
be slypt ouer after this maner. Ca.
Let me ones then here it agayne.
He. with a good wyl. for yf ye be re
membred, it was euen this. He that
denieth al tharticles, denieth chzist
directely, that is to saye, with apert
wozdes expzessely. But mych wozs
is it, so to do, then to denie him indi
rectely oꝝ consequetely, as he doth,
which denieth directely but one ar
tycle. wherfoze it must of necessite
folowe, that he whiche denieth all
thartycles, is myche wozs, then the
tother, which denieth directely but
one. Ca. Is this all the mater? He.
Is it not ynough? Ca. why let me
heare, how thou canst syzst proue,
(as I sayd) that it is wozs, to denie
chzist directely then indirectely. He.
Harry syz it is moze playne then
can

can nedde any probacpon: for you
sayd euen now your selfe, that no
man wolde abyde the herynge of
hym, that wold so do. And therfore
when it aperpeth of your owne woꝝ-
des, that he is farre moze odible to
euery man, then the tother is / and
that coude neuer be, but by the rea-
son that his euill doth mych moze
astonyſhe & ber and offende theyꝝ co-
gitacpon, then the tothers doth: it
muſte therof clerely folow, that he
is mych woꝝs then þe tother is. Ca.
All (as I perceyue) that moueth þe
this to thynke, is no moze but be-
cause mens conſyderacpon dothe
abhoꝝre, moze hym then the tother.
as good reason it is, that it ſholde
ſo be, and yet in dede, is the tother,
as euill as he. for mans mynde is
greued and troubled two maner of
wayes, one with the thyng it ſelfe

ſ.iii. and

and an other with the maner oꝛ cyꝛ-
cumstaunce of the same. The ma-
ner also, oꝛ the cyꝛcumstaunce of it,
doth somtyme make the thyng to
be woꝛs in dede, then it is of it self,
and therfoze the moze odyble to / &
somtyme it maketh it moze odyble,
and yet neuer the woꝛs in dede, for
all that : as after this ensample, it
shal moze playnly appere. Murdes
thou knowest, is of it selfe a thyng,
which gretely doth offende and ab-
horre the mynde of men / but yet yf
one kyll a manne sodenly, ere he be
ware of hym, comyng vppon hym
pzeuelye by stelth, oꝛ ellys trayne
hym with some fals flateryng pro-
myces, and therby conuaye hym, to
some dayngerous place oꝛ compa-
nye, where he is sure he shall not
schape hym, oꝛ by any suche other
meanes, as he can make no maner
of lyfte

of thyfte, to soccur, helpe, or defend
hym selfe. This maner or circum-
staunce, doth make þ murder mych
wozs in dede, and therfore myche
the moze odyble to / then yf he had
gyuen hym some warnynge or ly-
bertye to thyfte for hym selfe: that
is to saye, that yf he had kylde hym
(as they call it) manfully / and not
so lyke a coward and traytorously.
Agayne also for the tother part / yf
thou sawest one kyl a man before
thysface / and then hearde tell of an
other, which also dyd the same lyke
woyle in an other place / thy mynde
sholde mych moze abhoze the tone
then the tother / & yet is there none
of them both any wozs then other:
therfore all that, ryseth by the rea-
son of thonely pzeience of the tone
done in thy syghte, whiche maketh
a dyfference bptwen them, in thyne

f.b. estyma-

extremacyon / and yet is there none
betwene them in dede. Also if thou
sawest one stryke and hurte a man/
and euen then, an other lykewyse
an other / wherof the tone dyeth by
and by / and the tother halfe a yere
after : The deth of the fyrst, sholde
mych more greuously touche, and
trouble thy mynde, then sholde the
tother, & therfore moue the to take
it woys, all though there be in the
thyng no such difference, no cause
why, of it selfe. But so cometh it to
passe, by the present suddenesse,
of the tone, whiche is not in the to-
ther, whose proprietye is alwaye to
put men (specyally in odible thyn-
ges) rather in a passyon then in a
iuste iudgement : by the reason
wherof, they do take, that euil ef-
fecte, whiche foloweth his cause im-
medyately, and so toucheth theyr
conscience

cogytacyōs at the fyrst, to be mych
woꝝ then the tother of the same de
gre, which foloweth, as who say, by
lesfour, creppng lytell and lytell in
to theyꝝ knowlege at laste: foꝝ the
pꝛesence, and also the suddennesse,
of euery greuous euyl, is of suche
pꝛoperte, as doeth alwaye caule it
to seme, and so therfoꝛe to be iud
ged and taken, woꝝ then when it
is absent and farder of, oꝛ when it
cometh to knowlege lesfourly (as
I sayd) by meane at length. And
yet is the thyng it selfe all one: foꝛ
yf þe deth of hym, which dyeth halfe
a yere after, myght come with the
caule therof, so pꝛesentely and so
suddenly to thy knowlege, as the
deth of hym doth, which dyeth by
þy, doutles thou shouldest then take
the last as greuously as the fyrst,
& none other wyse be moued with
the

the tone then the tother, but indy-
ferently with them bothe / as thou
art now, whyle I, as it were therof
in dede, tell the the tale: for thou
art I am sure, no moze moued now
with the tone then the tother / and
all bycause, they be bothe from, or
to thy cogitacyon, of lyke dystaunce.
All this therfore, well perpended &
consydered. Euen myche after the
same maner, is the denyenge of
chryste dyrectely, and the denyeng
of hym indirectly or consequently:
whiche be taken (in dede as thou
sayst) the tone farre wors then the
tother, not bycause it is so, but by-
cause of a certeyne maner of cyrcu-
staunce, which causeth it but onely
to seme so: for when I here any one
artycke denyed (wherof it doth) (as
I sayd) of necessitye alwaye folow,
that chryst is denyed in the same)
pf my

pf my cogytacyon coulde then, ar-
reche and touche therin, the very
same occult and secrete denpence
of chꝛst, so clerly & so manifestly,
so quykely and so presently, as it
can the tother, when he is at þ̄ spꝛst
directely and expꝛessely denyed.
Doutles I holde then, take it as
greuoufly, as odybely, and iudge
it iustly euen as euyl, as I do, whē
I heare hym denyed dyꝛectly with
expꝛessed wordes. But now by the
reason that my consyderacyon, be-
foze it can this waye, come spꝛuallly
to þ̄ very thyng in dede, must fꝛst
make therin a large pꝛogressyon, &
(as it were) a longe pꝛactyse to go.
Fꝛst to consyder thatticle denyed,
and then that the trauth of chꝛst
is denyed in þ̄ same. Tꝛydelly, that
chꝛst and his trauth, are both one.
Fꝛuallly that it muste therof nedes
folow,

folow, that he therein is denied by
selfe/ by the reason (I say) that my
consyderacon, with this maner of
moyon and laboꝝ, halfe (as who
saye) werped and fatygate is (as it
were) not so actyue and lustye, but
moze weake, dull, and vnapt, to re-
ceyue view and iudge, the thyng
at length in thende, then it wolde
haue ben, yf it had met, in maner,
freshly withall, at the fyrst begyn-
nyng. It doth therfore mych take
the mater there after/ & all bycause
it is not this waye, so easy & redde
to come by, as it is the tother: for
as men iudge alwaye, those pay-
nes whiche be present, to be mych
woꝝs, then those in euery degre, of
as mych grefe, oꝝ the very same in-
dede, when they be absent and far-
der of. Euen so do they iudge that
euill, whiche is directly expessed,
to be

to be woꝝs, then an other in every
condicpon of the same degre, oꝝ the
hery same it self, when it occuppeth
the place of a consequent, that is to
say, when it is not directly expꝛes-
sed, but left to folow, and geuen of
necessyte to be vnderstand: soꝝ then
it is fro mans cogitacyō, as it were
a great waꝝe, and farre of, bycause
it soundeth not in the earys so pꝛe-
sently and apertly, as when it is di-
rectely expꝛessed at the fyꝛste. And
therfoꝛe the mynde can not so take
oꝝ touche it, vntyll it may, by a deꝝ
cource of thꝛynges, from one to an o-
ther oꝝdinatly, come to it at length.
By the reason wherof it beginneth
so leꝝsoutly to appere to the mynd
a farre of at ʒ fyꝛste, and then after
nere and nere / that when it cometh,
it byꝛngeth theꝛwith, no maner of
suddēnesse, whiche can cause therein
any

any great perturbans or astonishment, whose propriety is alway to gender diuersitye of iudgement. Therefore this indirect and consequent denynge of chryst (which is in euery synngular article) doth also ly, or behaue it selfe to a mans consideration, mych as doth a visyble thyng to his eye, sumwhat farther of, then is the comune dew distaffice of discernynge therof/ or els, beyng in a lyght, sumwhat moze scant & obscure, then is apte for most men to perceyue it by. For the whiche, it is sene, of some moze, some lesse, & of some neuer a dele. And therefore it doth not draw mens iudgement therof, so persyctly vnto it, nor shew it selfe vnto them so clerely/ as yf it stode nere, or in a moze pure lyght. And euen very such lyke is a consequens, wherof euery mans cogitation

open is not lyke capar / but some
more, some lesse, and some nothing
at all, or very lyttell: and all, by the
reason it lyeth somewhat beyonde,
comune lozney of moste mens con-
sideracyon / bcause it cometh not
before in the face of the mater / but
as who saye, in the backe syde of it,
farre, as it were beynde, & longe
after. For the whiche, it doth not so
vehemently moue the mynde that
waye, as it doth the tother. And
therfore men take it not so euill;
nor are so much offended withall.
But yf a mans cogitacyon were of
suche abylyte, that it coulde as cle-
arly, as perspetyly, and as swetty, yf
rather as presently touch and taste
a consequent, that is to saye, that
thyng, which of all other must ne-
des folow, (as that perchaunce longe
after) as yf it were directly expres

led with apert wordes at the fyrst
There is no doubt, but then he that
denyeth chryst (as euery heretike
doth) but consequentli, shold some
appere eyn as euill, as he, whiche
denieth hym with apert wordes di
rectely: for difference betwene them
is there none, but onely this may
be. That the very same, which is at
the fyrst, with the tone, is euen also
at the last with y tother: for where
as the wordes of the tone, sheweth
the denyeng of chryst at the fyrst,
euen so doth the wordes of the to
ther, shewe the very same, at y last.
And y thou myghtest clerely knowe
that there is none other difference
betwene them, but onely the infir
mytence of mans capacyte, whiche
is not able to atteche them both
lyke. Thou shalt not denye me this,
but euery thyng is utterly none
other

otherwyse the god doth know it: &
this is also sure, that there can be
no consequēce or folowynge of any
thyng, in his knowlege: for what
so euer is consequēt & folowynge
to vs, is without fayle before hym
no lesse apparēt but also as p̄sent,
not onely as that is, wherof it doth
folow/but also as yf it selfe were di
rectely exp̄essed at the fyrst, or as
any thyng els, is or may be, moste
p̄sent & manifest vnto vs. wherin
the pow̄re and concept of our im̄pi
des, doth (as I haue largely declar
ed) very greatly fayle, and is farre
of. Therefore whether chryst be de
nyed directly or consequētly, when
there is, euen here among vs, none
other dyfference bytwene them, but
onely this/that the tone, is so open
open and manifest, that it is, at the
fyrst perceyued of any man. And
g.ii. tother

tother so close, secreete, and warde;
that it can not be perceyued, euen
at length, but of few men. How clo
se is it, that there is utterly in dede
no difference bytwene them at all,
befoze god: where there is nothyng
obscure, nothyng occult, nothyng
hpd, nothyng consequent/ but all
bryght, all open, all manifest, and
all euen very present: wherfoze to
plane it is to be denyed yet styll (for
any thyng that thou hast objected
to the contrary) that he which de
nyeth chryst consequently, that is
to saye he whiche denieth directly
but the lesse part of the sayth, is no
lesse euill then he, whiche with ex
pressed wordes, directly denyeth
chryst hym selfe and all together.
When he doth the same thyng as
manifestly befoze god, as tother
doeth it befoze men / excepte thou
wylt

say, thynges be otherwyse in dede,
then god doth se them befoze hyus;
which euermore iudgeth (as seynt
Poule sayth) accordyng to trouth.

The. xlii. chap. Hereticus

NO no sy; I wyl not say so/
but I wyl saye this, that it
is a gay thyng to dyspute alone.
For then a man maye all waye at
his pleasure cōclude, what so ever
he lyst. **Ca.** Thou shalt not nede so
to saye, for I haue none otherwyse
cōcluded, but that thou shalt haue
audyence with leasure ynough, to
say what thou canst, yf thou haue
any thyng left theto. **He.** yea I
trowe I haue; and that ynough to
dyspache all this mater withall.
Ca. Aape I praythe none of that;
for thou begylest me then in dede.
He. yet suche am I sure it is. **Ca.**
what so ever it be, I wolde ones

J. iii. here

heare it. He. Heare it. why saye thou
pou (what so ever ye saye) to make
me yet beleue, that he which dyeth
ly denieth but one article, is in euery
respect, as euill as he, which di-
rectly denieth, with open mouth as
they saye, chryst hym selfe, and all
together: Nay, nay, yet am I none
of that sort, whiche can be ledde by
the eare, in a thyng so manifest.
Ca. How do I well perceyue, thou
begylest me in dede: for I hadde
went (accordyng to thy fyrste pro-
myse) if thou woldest haue folowed
reason. He. what saye thou, if
I wyl not so do. Ca. So it semyth
when thou wylt nedes, dissent from
the thynges which I haue sayde, &
show me no reason why. He. yes I
wyl show you good reason why,
and that suche as ye haue not. yet
harde hytherto. Ca. Go to then let
vs haue

he haue it / & make no more a do.
He. **Q**u? this is well known to all
men, that when one doeth a fault
agaynst his wyl, it can neuer be to
rue, as when it is wylfully done.
Ca. **D**o it someth. He. **N**ay it is so
in dede. Ca. **P**rocebe then, tye not
therwith the mater any longer. He.
He therfore, which denieth chryst in
dyrectly or consequently / denieth
hym agayne his wyl (for as it ap-
pereth many wayes, there is no mā
more loth to denie hym then he is)
but the tother whiche denieth hym
with apert wordes directly, denieth
hym euen very wylfully. wherfore
it is not possyble, but that he muste
be worse then the tother, which de-
neth hym but consequently. Ca.
ye but I saye countrey man, I do
not perceyue, that the one denieth
hym any more wylfully, then the
g.iiii. tother

tother doth. He. What it is to playn.
Ca. Not to me, for I is not the con-
trary, but that he whiche denieth
hym consequently, doth that hym
selfe doth/ euen as wylfully, as the
tother, doth that he doth: for he that
denieth hym directly/ denieth hym
no more wylfully, then the tother
doth that same article, wherein he
denieth hym consequently. He. No
marry say I gaunte ye that / but
yet, he is not ware, as the tother is
what is included, in his negacyon.
Ca. I ha, he is not ware. I wote
now ryght well, what thou menest
all this whyle. Thou woldest I shoulde
say this, that a faute can ne-
uer be so euill, when it is done by
wars and ignorantly / as when it
is done euen ware and wyltynghly.
He. For the same is euen it, that I
meane in dede. Ca. No our thought
and

and therfore shew me thy mynde
agayne, with the same termes, and
perchaunce I wyl satisfie þe mych
more playnly by the reason therof.
He. That can not I beleue. Ca.
Assaye. He. That wyl I do: he þe
denieth chryste but consequently,
doutles denieth hym vnwares and
ignozantly: but he þe denyeth hym
with apert wordes directely, denieth
hym full ware and wpyttingly/
wherfore how is it possyble, but þe
he, of necessity must nedes be mych
wors, then the tother, whiche denieth
hym but consequently. Ca. The
second part of thy reason, is cleue
fals. He. what is it. Ca. Euen as
I tell the. He. Then we haue it, yf
he that doth a faute wpyttingly, be
no wors thertn, then he, which doth
it ignozantly. Ca. what my frende
I saye not so: for that is playne
g.v. ynough

though to all men. But I can not
spyde any such thyng in this mat-
ter, that we speke of. He. why doth
not he which denieth chryst directly
and expressely with apert wordes,
denye hym euen ware & wyttyngly?
Ca. No no, I wylle full well, all
this whyle, wherein thou woldest be
clene deceyued. For be thou ryght
well assured, that there is no man
in all this worlde, that wolde denie
chryst, yf he were ware what he is.
For so ware is he what chryste is
whiche denyeth hym directly: as
he is ware, what his hole sayth is,
whiche denieth all that directly.
And so ware is he what his hole
sayth is, which denieth all that di-
rectely, as he is ware what one ar-
ticle of it is, whiche denieth but
alone directly: and that alone both
he utterly not knowe, nor so much
as beleue

as beleue nother. For sure it is that
yf he dyd, he wolde not denye it / no
more therfore both he the hole faith
no2 yet chryst hym selfe, whiche de-
nyeth hym and it, directly all toge-
ther : what warenesse or wyttynge-
nesse therfore, is there here, more in
the one then the tother. Also there
can no man be an heretyke, but by-
cause he denieth at leste some one
artycle of the faith. And that wold
he neuer do, but bycause he bele-
ueth vtterly that it is none, where-
of it foloweth clerely, that he wold
neuer denye it, yf he dyd know that
it were one. For very mych more
able, is the knowlege then the be-
leue of any thyng, to let and with-
stande the denynge of it. Therfore
loke what lacke, bothe of faith and
knowlege, he hath in one artycle,
whiche directly denieth but it alone.
Cypri? very same hath he in both,
which

which denyeth cwayne. And also
treche of them lykelysse hath he,
whiche doth denye thze/ & so forth
after the same maner, from one to
an other, tyll it come to hym, which
directly denieth chypst and them
all. Therefore when he that di-
rectly denyeth chypste and all his
hole sayth, hath no more sayth nor
knowledge of hym or it, then hath
he, of that one article, which direct-
ly denyeth but the same one alone.
What more warely or wyttynge
doth the tone then the tother, but
euen lyke ignorauntly bothe. And
besyde this, clerely to knyght by the
mater withall. The knowledge of
any thyng, is (as I sayde) myche
more able to let and restrayne the
denienge therof, then is the sayth
or bpleue of it. But þe faith of chypst
(as it is well known) maye be so
great, that it wyll surely cause men
this

this lyfe it selfe, with all the com-
pytees therof, to be cleane lost & for-
saken, rather then to denye hym in
any case. what wolde therfore the
very knowlege of hym do, if a man
had that: when he draweth, a thou-
sandfolde more loue towarde hym,
then all his sayth, in the most per-
fyt degre, is able to do. Moreover
when the greatnesse of sayth, is of
it selfe suffycient & able, to houlde
and kepe, who so euer hath it, from
the denyng of chryst in euere con-
dytion. And when it is sure also,
that the very knowlege of hym, is
thereto mych more able then it is.
How clerely doth it folow therof, &
who so euer denieth hym Directely
neuer doth it ware o: myttingly:
why therfore doest thou saye, that
he, which Directely denyeth but the
lesse part of the sayth, is not so sure
as he,

as he, which directly denieth chryſt
hymſelfe and all together, bycauſe
although he denyeth conſequently
as much as the other doth, yet he
doth it vnwares and ignorantely / &
the other wares & wyttyngly, when
there is no ſuch mater of differences
bytvene them, as thou thy ſelfe
canſt now, I ſuppoſe, not choſe but
perceyue. Therfore not withſtande
dyege this, or any other thyng elſe,
which thou haſt hitherto ſayd to be
contrary. I wyl yet ſay, as I ſayd
at the fyrſt / y^e as great is his euyl
which directly denyeth but the laſt
parte of the faith / as his euyl
which directly denyeth chryſt hym
ſelfe and all together. As great I
ſay, not in this or that reſpecte, but
directly in euery conſideracion / and in
diuers caſes (as I haue ſhewed y^e
before) alſo much worſe, not onely
toward

towarde other, but also towarde
hymselfe. This difference between
them onely except, that the contra-
ry, fastly remayneth in the grosse &
ignozant iudgement of the multy-
tude/the cause wherof I tolde the
befoze (as it is in dede) euen to be
this, that they do see openly, the
hole euill of the tyme. And in com-
paryson therof, obscurely, so small
a parte of the tother/ that some can
keth it moze, some lesse, some ver-
lytell, & some no euill at all. What
wonder therfoze is it, all though the
hole cleere trauth therof, be farre a-
waye, from so great a dyuersyte of
such a darke ignozauce.

The xij. chap. Herod
And I ben at the spasse of wylde
to haue folowed this com-
mon prouerbe: Principis obliuio. Can
what understandest thou lastly.

petty; somewhat so so. Ca. 33. I am
well apayed for a thyng y I knowe
ye. I pray you what is that. Ca.
So forth make an ende of thy tale
thou art about / & thou shalt knowe
here after. He. Marry sy, hadde I
ben, I saye, so wyse at the fyrst be-
gynnyng herof, to haue folowed
this comune proverbe, which byd-
deth a man alway to resyste & with-
stande the originall causes of ev-
ery inconuenience, this thyngs had
neuer come to that poynte, it is
now at. For where as I was than
in dede not all thyng so expedyent
to consyder, what therof at length
wolde folow / as very ambypous to
heare, how you wolde handle (as
me thought) so straunge a matter.
I byd mych more slenderly then I
needed, let flyppe and passe ouer the
very ground of all together, by the
reason

reason wherof, it is now, to say the
truth, thow myne owne negly-
gens, so farre gone, that in good
sayth, I wote nere what I maye
more saye to it, in the case it is in,
then I haue done already/ where as
the fyrst, I coude well haue stayed
and stopt it all togyther with ease.
Ca. Countreyman thou doest not
very well please me, with this man-
ner of communycacion: for more
doest thou now seme, to confute &
refell, all that I haue hitherto said
with (as who saye) this arrogant
confession of thyns owne synful &
fayned neglygens. Then with all
the objections, whiche thou hast, or
art able, to make to the contrarye:
for thou, by this meanes in maner
as who saye sklaunders it, to be
grounded vpon a false principle.
wherof it muste needs folowe, &c.

were so in dede, that it were but all
boyde and nothyng worth: wher-
efore I praye the no more such
maner: but if thou thinke the prin-
ciple, wherof it doth rse & iustely
folowe, to be insuffycient in any
poynt/ shewe where the fault is, &
make no more a do. He. yeknowe
fyr it maye not well stande with a
mans honesty, clene to ouerthrow,
or greatly to dyspraysle, that he hath
semed longe to vpholde, and borne
withall. Ca. why, what menest thou
by that? He. Sp. well ye wote, y I
haue hitherto made obiections &
gayne all those thynges, whiche ye
haue sayd for the most parte / yow
prynciple except: but that haue I
yet in maner sayd nothyng agayne
till euen very now, that I tell you
what I coulde do: if it were not
partly agayne myne honestye / by
cause

cause I haue seemed to bere withall
so longe. Ca. what my friend, wilt
thou be, there still: hast thou suche
a pretty cast with þ, that when thou
art dreuen to suche a streyght, as
where thou canste no farther, yet
thou wilt leue þ mater in so great
a suspencion of errour, that it shall
seme to be all fals / be it neuer so
trew. Nay nay, this euasyon is so
manifest and playne, to do the any
seruyce at this tyme. for thou hast
ben so full of objections, in euer
thyng, that I haue hitherto sayd,
to make me now beleue, that thou
were negligent, in lettynge slippe
the pynccple and ground of all
the hole mater, takynge as who say
no very good hede to that: when
thou oughtest of all thynges in e-
spesall therof, to be most vigilant
ware & cyrcumspect, as it dyd ryght
h.ii. well

well, euen then appere, that (what
so euer thou now sayst) thou wert
in very ded: for moze therein thou
dydest not graynte, then the very
inynceyble strength of trauth, dyd
euen compell and dreue the to.
Therfoze this beyng but a fayned
excuse, whyle it is so, that thou hast
eis (as I perceyue by thyne owne
wordes) no moze in dede herein to
saye / my counsell vtterly shall be
this (accozdyng to thy fyrste pro-
myse) well to content thy self with
reason, wherof (I dare well saye)
thou hast herde herein so myche, &
thou mayste rather blame me, for
the superfluyte of many thynges
mo then neded. Then for the lack
of any one, which of necessity might
be requyred. wherfoze, somewhat
from this mater, wyl I now to a-
nother / for the which I haue desy-
red

red most chyeftly to talke with the.

The. ii. chap. Meteti.

What so euer ye sape, I suppose
ye wyl not leue this matter
thus. Ca. wherfore not? He. Is not
the cause, why any thyng is done,
more of estymacion, then the thyng
it selfe, whiche is done for it? Ca.
That I graunte. He. I maruaile
therfore greatly, that ye haue decla-
red vnto me this mater so largely/
and wolde now thus leue it, shew-
yng me no word why, or for what
purpose ye haue hitherto brought
it. when without that, it were but
in maner, as who say, halfe naked
and lytell worth. Ca. Now coun-
treymen, I can þ very good thank
it is surely well spoken. But thou
mayst se what it is, for the mynde
to be besyed, with many thynges at
ones/by the reason wherof, it chad

h.iii.

ceth

ceth somtyme, that memory leseth
nothyng more soner/ then I very
whiche, it wolde kepe nothyng
reddyer. Therfore syns thou dost
requyre (as reason doth bynde me
to declare) why & wherefore, I have
showed the thus myche hytherto.
Doutles there be causes twayne
of the whiche, one, in very dede is
trauth. And the other without fayll
is falshed. For as touchyng the
fyyste/ yf I had founde, any other
then trauth, in any thyng that I
have sayd/ be thou well assured, I
wolde neuer have spoken it: yet I
not withstandyng. so myche had
I not done for all that nother/ yf I
had not thereto, ben greatly moved,
by an exceedyng and a wondrous
falshed. The which in very dede is
even this. The time is not yet farre
out of mynde, when of all euyls.
that

that woꝛtheth mannes destruction;
there was none taken so greuous &
odible, as in espcrall heresye and
treason/ and of the twayne, yet her
resye the woꝛst. But now, treason
abydng in his olde odibylte styll
(as god forbede but it shold i dede)
heresye hath founde the meanes
(how so euer it cometh to passe) so
to haue crept out of that euill fa-
uoure garment of his deu hatred
(wherein it was ryghte woꝛthly
wapped) & hath ryde it selfe therof
so cleene/ y it is now taken, of some,
to be in maner but a commune of-
fence: agayne of some, to be very
small. And also of some, to be none
at all: ye and of some (whiche is
woꝛst of all) to be very reipyon &
holynesse/ in so mych that when di-
uerse of such, as be infected withal,
are spoken of, reherced and noted
h.iii, in

in copanpes, and of one sort lamented and pytyed for such poyntes as therof they haue, so playne open & manifest, as in no case can be defended. yet tushie, sayeth an other sort, a tryfle, a small mater, well is he that hath no faute: the man is very sadde sober & wyse, for all that there can be no honestier man then he is. And so forth, in suche maner, that where as they haue not for it, so myche as any glose or colour of defence/whiche for feare or shame, they dare attempt to brynge forth/ yet so mych, as to them is possyble/ they wolde by this meanes, attenuate and qualysye the mater so, & they myght swade men to take it, at the lest very lytell, or nothyng blame worthy atal. wherfore sayng this worde herelye, hath/to say the truth/among very many, agaynst
all

all ryght and reason, lost his olde
proper, and worthylle, most hate-
full signyficacyon. And now in the
place therof, hath as falsely pur-
chased an other, whiche is of all
thynges most desyderable, that is
to save, the folowynge of chryst / for
doutles now a dayes, one is no so-
ner to note an heretike but straight-
wey, theyr sayeth not of know, e-
uen therein noted hym a folower of
chryste / saynge therfore / I save /
this worde heresye, hath lost with
many, his olde signyficacyon, so
farre vniustly. And hath opteyned
an other as exceedingly falsely / yea
bothe, to the great perdition of be-
ry many. I wolde to god therfore,
some other worde were now put in
the stede therof. whiche myght de-
rectely signyfie and shew men, the
selfe same thyng as the fyrst. which
h. b. it wyl

it will surely lede and drawe, the
new and iuste order of reason, to e-
scape and synde in it at the last/that
is to save. I wolde to god suche a
worde were now put in the place of
it/ as myght playnely spynfy, the
very denyng of chryst at the fyrst.
The whiche is not in it so obscure
and darke/ but that without sayle,
an apt and a hole mynde, maye yet
easely se and perceyue it at last.
Therefore yf this were so/ there is
no man, I thynke betely, so cra-
kedly cumberde with that clowde
of dangerous darkenesse, but that
it wold, yet one waye or other, some
what scape hym, so rashely therein
to vse hymselfe, as many one doth
god knoweth to the great hurt, not
onely of them selfe, but also of dy-
uers other mo. wherfore that this
blynde falshe (to make þe thynge
so

wonders lpght, beyng among all
other, of moſte greateſt weyght)
ſhould not be alway to ſe vnknown
(as I perceyue it hath ben hither-
to) ſo mych therof I haue diſcloſed
as may (me thynke) be for the ſuf-
fycient. And to that intent haue I
treated hereof ſo largely, and ben
therin (I ſce) ſomwhat tedious
vnto the. But euen now therfore,
wyl I to my pryncypall purpoſe
directely.

The. xxi. chap. Heretofore.

Although ye make me very de-
ſyrus, ye and euen thynke
longe to heare it. yst is there one
thyng, whiche doth not a lytell diſ-
quiete my mynde. wherof ſayne
wolds I fyrſt, be ſomwhat eaſed yf
it myght be. Ca. what is the mater.
He. Wy now to be playn with you,
without ſayle I haue hitherto
borne

borne half a grudge in my stomak
agaynst a certayne thyng, whythe
ye spake at our fyrst meetynge. Ca.
I praye the what was that. Here.
Doutles a thyng I maye saye to
you, that toucheth the quicke. Ca.
Thou makest me greatly muse
therat. He. Not so mych as ye ma-
ke me, what sholde moue you to
speake it. Ca. I praye the what is
it. He. Wartyr ye sayed that I
am an heretyke. Ca. I had no such
wordes, to my knowledge. Here.
That is no mater, when ye sayde
that ye wolde haue asked me the
questyon, whether I were one or
not, yf it had not ben for this, that
ye were sure ye sayd, that I coude
not tell, bycause there is no here-
tyke that can tell, or so myche as
thynke, that hym selfe is one. Ca.
And what of this. He. what of this?
Doeth

doeth it not therof playnely folowe
that I am one. Ca. why then thou
art one. He. I wylle ye so say: I say
it must nedes folowe of your woꝛ-
des, & I am one. Ca. And I say the
thou art one in dede / for whyther
it must nedes folow of my woꝛdes,
or wherof so euer besyde / this is
sure, yf it must nedes folow, it must
nedes be so. And therfore by this,
one thou art, make of it what thou
wylt. He. Tushe ye be dysposed to
tryppe me now, in the maner of my
spekyng, when ye knowe ryght
well, my menyng is this, that it
must nedes folow of your woꝛdes,
that you do take me for one. Ca.
O that I do take the for one: what
of that I praye the: a great mater
and a greuous, as the worlde now
goeth. when there be many euen
proude and gladd of the name:
rather

rather then a shamed or bysconten-
ted withall. Me. Wy? I am none of
that sorte/ and therfore it is to me,
no small wonder, that ye wyl thus
take me, neuer herynge me speke
before this tyme, no; yet now no-
thyng nother syns we came fyrste
together, wherof ye myghte take
any reasonable occasiō so to thinke
in me. wherfore, pf it be not to farre
out of your waye, from your pur-
pose whiche ye haue chye fly inten-
ded/ I wolde gladly knowe, what
sholde moue you, to be of this oppo-
nion. Ca. It is no farder from my
purpose, but euen, I may say to the
the very hye way on to it: ye & more
ouer it is, as who saie, but euen at
the next doze by it. Therfore if thou
wylt nedes knowe why, that I do
thinke the infected with heresy.
Doubtles it is (as I promysed at
fyrst

fyſt, plainly to tell the at the laſt
euen the report, which I haue herd
of the. He. The report is not here
a ſtraunge matter. Ca. why ſo He.
I praye you ſy, dyd ye neuer heare
any fals reportes i al your life. Ca.
yes ywys haue I, & that mo then I
was, at the fyſte ware of my ſelfe.
He. why therfore maye not this, &
you heare of me, be one of them.
Ca. Shew me fyſt an other thyng
that I wyl aſke, and I wyl then
quyckly tell the. He. what is that.
Ca. Dydeſt y neuer heare of any
trewe reportes in all thy lyfe. He.
yes and that many, or els it were
not happy. Ca. And why therfore
may not this, which I do heare of
the, be one of them. He. Now I p
ceyue what ye meane well enough.
But I praye you ſy, yet indifferently
iudge your ſelfe, how great a mad-
neſſe

neffe it is, to thynke that all repor-
tes be trewe. Ca. Doubtes euen no
more then it is, to thynke that all
be false. He. wyl ye be there styll.
Ca. ye where els. He. yet I prayse
you that this of me is fals, saye
what ye wyl. Ca. And I promyse
the agayne (no more but as thou
knowest thy selfe) the verest here-
tyke in all this world, nother coude
noz yet wolde saye any lesse, for his
part then y. And therfore bycause
all these, be but wordes in waste, &
to the purpose nothyng els in
dede. My counsell shalbe this, to
let vs go forth, and stycke no lon-
ger vpon this poynt, but let it passe
and make no more a do. He. An-
sw: ye shall pardon me therof / for
doubtes it shal not scape me so, but
I wyl surely trye my selfe therein &
ytell better, ere I go any farther.
Ca.

Ca. I suppose it not best. For thou
mayest fortune to sayle of thy trespas
wherby the mater must then, needs
appere moze playnely to be trewe,
by the reason wherof, perchaunce
thou shalt fall into fumes and mul
tiplecacyon of wordes: & so shall
all our purpose be defaced and in
maner but lost; yf it come ones to
that point. **He.** Wyl ye haue many
pety opinions in me be lyke. For
tyme ye thynke me an heretyke, &
now ye thynke me so impacient, y
I can not quietly abyde any com
municacyon therof. As who saye,
my pacience ley in your or other
wiennes handes, and not in myne
own lybertye: ye thynke that f
tate
wordes or sayenges of other men
shold plucke it fro me, and aske me
no leue, when it shal please them to
mynister any suche occasyon. But
l. neuer

nevertheles how so ever the matre
shalbe handeled of your syde (save
o: thynke of me what ye wyl) I
know the part of an honest man, in
tractyng therof o: any other/ from
the which, ye shall not se me, mych
declyne I suppose. Ca. Thou spea
kest very well. And therfore whers
as thou sayest, thou wylt trye thy
selfe in this mater, ere we go any
further: trewly to me it semeth plain
that thou canst neuer bypunge it to
passe, by any meanes & thou canst
synde. He. yes yes that I trowe I
can. Ca. which waye. He. Many
sy: diuers wayes, but specpally by
the scripture. Ca. By þ scripture
He. ye sy: by the scripture. for I
am sure the trauth of a mans sayth
can be tryed no waye so well as by
that. Ca. As for that is an other
mater/ whiche requyrez a further
dyspute

disputation. But how by the scripture
I praye the, wilt thou trye the
trauth of thy sayth? Here. Wyl ye
know what þ scripture doth teach.
Ca. what of that? He. Euen so do
I beleue. Ca. what maner of tryal
doest thou call this? knowest thou
not, that one thyng can neuer be
tryed by an other, excepte they be
bothe knowne. Therfore yf thou
wilt haue thy sayth tryed by þ scrip-
ture, thou must fyrste playnely de-
clare, and show what thy sayth is,
and then the scripture and it ones
consydered togyther, it maye lons
be sene, whether they do agre or
not/ but otherwyle it is not possy-
ble. He. This haue I done all redy.
Ca. what haste thou done? Here.
Wyllye fyrste playnely declared and
showed my hole sayth. Ca. Not one
worde to me, that I wote of. Here.

So but yet haue I done it to dy-
ners other. Ca. what is all that, to
this purpose: thou knowest, it is I
whiche do thynke the an heretyke.
And how therfore wilt thou (as I
haue pretended) trye thyselfe cleere
vnto me: that is to saye, how shall
I knowe that thou art none. Here.
Ans. I will bringe you those men
whom I haue shewed it vnto, and
they shall declare vnto you, what it
is. Ca. Shall I beleue them, when
perchaunce they will not tell me the
trauth of it. He. yes I dare saye
they will: for they be men of hygh
lernyng and of cleere iudgement in
thynges of the fayth. Ca. They be
the moze able to deceyue me. And
whether they will or not, yet they
may do, & to be sure that they shall
not I can neuer be, vnlesse I myselfe
do heare the, declare it vnto them
before

before my face. Here. I wyl not
greately stycke at that. Ca. what
shall we nedde therfore of them: for
that mayst thou do now, as well to
me alone. He. yet it is in the same
case, it was before/ for when I ha-
ue so done, it is for all that, at your
pleasure, whether ye wyl therein be-
leue me or not. Ca. ye and perauen-
ture I wyl not in dede. He. why
then what maye I do more to it.
Ca. Tell me therfore, where is now
all thy trespall become, wherewith
woldest so fayne cleere thy selfe in
this matter: is it not as I sayd. He.
In dede say, to save the trauth, I
was (as I now perceyue) therein a-
lytell to eashe, to take vppon me,
not onely somewhat more then I
was ware of, but also much more
then I neded, for had I ben so wise
to consyder so much before, what
I, iii. Hold

shold I go about to take away the
suspycons myndes of other men
whiche is there owne faute and not
myne. And a thyng farre beyonde
my reache, when I haue done the
best therein that I can. Therfore so
longe as there is nothyng layed
directli to my charge, it is no mates
to me, what so euer men thynke, as
they may do at theyr pleasure and
aske me no leue. Ca. Then I perse-
cuyue þ art not able to pue thy self
to be no heretyke, as thou dydest in-
tende and attempte for to do. He.
There is nother lawe nor reason
that can bynde me to it.

Che. xxi. chap. Catho.

What yf I wyl therefore, take
vppon me now, to proue that
thou art one. He. That is another
mater, I wote then ryght wel what
I haue to do. Ca. Thou shalt su-
rely

celly se me, go somwhat moze then
nere it. He. Nay sy, noz so mych no
ther I trowe. Ca. yet make it wel
and tell me anone. And syt to be-
gynne withall / let me treuly heare
how thou doest vpleue / yf I dare
be so bolde for feare oz shame, to
tell me. He. For feare oz shame
what nede that. Ca. Bpcause I do
not persytly knowe, whether thou
be one of them (whiche are not a
few) that haue such a sayth, as may
not be dysclosed to euery man, but
onely to trustye frendes, and suche
as be of the same beleue oz at leest
mych lyke. They lytell thynke oz
consyder that all though it were ne-
uer so trowe. yet after that maner,
it shold neuer do them scrup. For
sayth (sayth saynt Doule) as talien
with I harte vnto a mans iusticia
yon, but the confession thereof
I. till, the

the mouth is made, unto his brethren.
As much to saye, that sayth in the
hart, shall neuer iustifye the so, &
euer it shall saue the, except thou be
alwayes wyllynge, so to confesse it
with thy mouth, that thou care not
who know it. Our sauour hys
selfe doth saye: **Mat. 10.** He that wyl deny
me before men / I wyl deny hym
before my father, which is in heuē.
Mat. 9. Agayne in another place: He that
is (he sayth) ashamed of me and of
my sayenges / I wyl be ashamed of
hym, when I come in the glory of
my father. **Mat. 14.** Also: He that loueth his
lyfe before me, is not my dysciple.
All this well considered, & wayeth
sone perceyue that he shalbe forsa-
ken of churche, and is none of his
flocke, whiche is not alwaye wyl-
lynge and redy to confesse, and be
abashed of him, not withstanding.
any

any maner of shame or feare. Where
foy your exposityon doth not wel
me thynke agre with the text. For
by these authoritees we are bound,
that we shall not denye chryst, nor
be ashamed of hym, and no farther.
But yet a man maye for all that,
kepe his sayth, or some parte of it,
close and secrete to hym selfe, yf he
se cause. Ca. There can be no such
cause, that can moue hym so to do,
but other feare or shame. which by
these authoritees be both prohibyt
in this case & cleue forbode to haue
any place. And besyde y, it is none
other thyng to confesse chryst/ but
to confesse his sayth and every part
therof. And contrary wyse, it is none
other thyng, to confesse his sayth
and every part therof, but euen to
confesse hym. Therefore it must ne-
des folow, that he which doth hyde

l. v. his

his sayth or any part therof, doth
 utterly substract a cleane withdraue
 hym selfe, from the confesseynge of
 chryst. wherein he is apertly cōdem-
 ned, of our sauyour hym selfe, by
 these wordes: who so euer (he saith)
 wpll cōfesse me befoze men / & sonne
 of man shall also confesse hym be-
 foze the aungels of god: But he y
 wpll denye me befoze men, he shall
 be denyed, befoze y aungels of god.
 He. Spz here is saluacyon promp-
 sed to hym that wpll be a knowen
 of chryst or his sayth. And perdyce
 so hym that wpll denye it: but here
 is nothyng spoken of hym, y wpll
 do none of them bothe. Ca. whp,
 there is no suche. For who so euer
 wpll not confesse chrystes sayth and
 euery part therof, doth utterly deny
 both hym & it. He. Nay spz not so/
 so; there is a mene betwene confes-
 syng

sponge and delyng of a thyng, the
which is, when a man houldeh his
peace & doth none of the both. Ca-
pe but that is neuer, as touchynge
chryst & his sayth. For who so euer
wyl not confesse hym, doth bitterly
therin denye hym/ although he hol-
de his peace & saye nothyng. For
doutles there is no suche mene be-
twene chryst and vs/as there is be-
twene vs & diuers other thynges.
which we may be nother with them
no: yet agayne the yf we wyl. But
chryst is bitterly none such: As hym
selfe doth clerely testifie, where he
sayth: He that is not with me, is a-
gayne me. He doth not say, He that
is not wth me, & he y^e is agayne me. As
who say they were twayne: by y^e rea-
son wherof there myght be another
vnderstand betwene hym y^e is with
hym, & hym y^e is agayne hym. But
he sayth, he y^e is not wth me is agayne
me,

me, that is to say / he the selfe same
that is not with me, is agayne me
signyfenge thereby playnely, that
there is no mene, betwene hym & is
with hym, and hym that is agayne
hym : that is to say / there is no dif-
ference betwene hym, that is not
with hym, and hym that is agayne
hym, but bothe one. Therefore as he
is agayne chryst, which is not with
hym / so doth he denye chryst, which
doth not confesse hym. And as he
doth denye chryst, whiche doth not
confesse hym : so doth he denye his
sayth, whiche doth not confesse it in
every part of it (for it is (as I sayd)
none other to denye chryst then to
denie his sayth / nor none other to
deny his sayth, then to denye hym.)
And as he that wyl not confesse
chryste, is not with hym, & therefore
agayne hym : so he that wyl not

confesse his fayth and enery parte
of it, is not with it, and therfore a-
gayne it. And who so euer so doth,
I shall not neede (I suppose) to tell
the, that his fayth shall neuer saue
hym. All though it were neuer so
true. But then, what yf it be false.
Therfore bycause I coude not red-
dely tell, whether thou be one of y-
sost or not. I dyd vnde the shoulde me
thy faythe, yf y doiste for feare or
shame / knowenge very well that
the tyme (at leste) of them two, is
lyghtely alwaye the cause, for the
moste parte, why that any of them
all, doth so craftely cloke and hyde
it. He. Qp? I maruaile greatly,
what shoulde moue you to put any
suche doutes in me, when I im-
pyre no cause why. Ca. It is not
vnproptable to dout now & then.
He. Qp? it is yet lytell vnproptable,
where

where it nedeth not. Ca. They will
go to then, tell me how thou dost
beleue. He. In chryst, in whom ris.
Ca. I aske the one thyng, and thou
tellest me an other. I do not aske
the in whom nor in what or where
in/ but I aske þ, how thou dost be-
leue. That is to saye/ I wold haue
the tender thy fayth vnto me, from
one article to an other perticulerly,
and therby shall I perceyue anone
whether it be trewe or not / for tell
not me that thou beleuest, as the
scripture doth teache/ nor after the
iudgemēt or counsell of lerned men/
nor yet in chryst nother. For there
be few heretykes that wyl not ma-
ke any of these answers alwaye.
Make me therfore such an answer
as is onely proper and doth apper-
teyne to a trewe chrysten man and
to none other. He. By þe deuyse your
selfe

selfe howe I shall answere you, and
ye shall fynd me redy thereto in this
mater. Ca. I haue tolde the, perti-
culerly and distynctely. He. with a
good wyll: I beleue in god the fa-
ther, & in his onely begotten sonne
Jesu chryst, whiche was borne of a
virgyn, and suffered deth for our re-
dempcyon, & rose agayne from deth
to lyfe, and ascended to heuen, and
so forth. Ca. So forth: why then
goest thou not forth. He. It were
to tedious ye know to reherse them
all distynctely. Ca. Not one whyt,
thou shalt haue leysour ynough.
He. Whyt it wolde in maner yet ma-
ke me wey, and besyde that, per-
chaunce they sholde not come all
to my remembraunce. Therfore
yf they be any artycle, wherein ye
suspecte my saythe to faile, it
is a nere waye to tell me whiche
they

They be, and I shall breuely make
you an answer. Ca. with that am
I very well pleased. And therefore
among all other, how doest thou be-
leue, as touchynge the blessed sa-
cramēt of f aulter. He. I beleue it
is the sacrament of chrystes very
body and blode and therefore moste
excellēt and chiefe of all other. Ca.
ye but I wold know, whether thou
thynke, the very substance of the
brede and wyne, to be tozned in to
the very blessed fleshe and blode of
our sauyour chryst, so that he hym-
selfe be presently in the sacrament
or no. He. Whyp? god is the iudge, &
knowet of my thought, & no man
els. And therefore I marvel, that
ye wyl requyre of me, any suche
thyng as apperteyneth properly
vnto hym. Ca. Both the knowlege
of thy thought, so apperteyne vnto
god

god, that thou sholdes shewe no
man, what thou thynkest. He. Not
without I lyst my selfe. Ca. No not
in some thynges. He. Aye in no
thyng. Ca. why, hast thou forgot
ten thy selfe so sone. He. wherine
Ca. Art thou not bounde to shew,
who so euer wyl aske the, what
thou thynkest in any article of the
fayth. O ye say traueth, I had for-
gotten that in dede. Ca. why ther-
fore doest thou speke in the mater
with me, all this while. He. It is
no article of the fayth whiche ye
speke of. Ca. Hah: what is that. He.
Euen as I tell you. Ca. Thou spe-
kest so strayngely, that I wote nere
well what thou meanest. Tell me
therfore thy mynde agayne I pray
the. He. I saye it is no article of
fayth. Ca. what, not that the very
blessed lyuely body of our sauour
k. chryst

chypst, is presently in the sacrament
is that no article of the fapth.
He. None that is necessary to be be-
leued vnder payne of dampnacyō.
Ca. A countreman, I thoughte
euen as mych, all this whyle. For
full well I wyfte, it wolde out at
last, yf it were trewe that I haue
harde, as I do now fynd it in dede.
For doutles now I knowe, y thou
haste taken this cursed false doc-
trine of Johſi fpyth, which hath in
the begynnynge of his boke not
onely the wycked sentence, but also
the selfe same wordes, whiche thou
hast here expessed. Therfore by-
cause that I haue longe and often
hard, that thou art wonderly blyn-
ded, in especyall with hym among
all other lyke, in so myche (as I
heare) his boke is seldome out of
thy bosum: I haue by the reason
euen

when therof, ben greatly despyous
(as I tolde the at þe fyrst) to talke
with the, to thentent I myghte se,
whether thou hast oꝛ canst inuente
and ymagyon foꝛ his defence oꝛ ex-
cuse, so mych as any colour of rea-
son, that I can not manifestly pro-
ue to be vtterly playne fals. wher-
foze let me knowe, what thou wilt
say to the mater.

The. xxiij. chap. Here.
foꝛ so myche as it apertely
doth now appere, that ye bere
not so lytell grudge, agayne gen-
tyll fryth, but that ye stycke not
thus to exclaime hym such an exce-
dyng heretyke. And also me an o-
ther to, by the reason I folowe the
trauth as he dyd. How tartly ther-
foze wolde ye haue toꝛne, and (as
they say) vnder þe fote cleue doune
troden, his good name, & the good
h.ii. opynyon

opinion whiche many hath in hym
ye god hadde not prouided hym to
leue behynde hym, such a boke (for
all your sayenge) as doth not onely
defende hym clerely for his owne
part; but also myche comfort and
quiet all suche louers of the trauth
as he was hym selfe. Ca. In dede
thou speakest properly. How be it
I wyl agre well with the in this,
that god prouided hym to leue a
boke behynde hym; but wout fayle
none suche as thou speakest of, nor
yet to that purpose nother; but vi-
terly to declare his abyde falshe,
and to stoppe the mouthes of all
his fauorers. Yet saye to speake of
hym as ye do shew no cause why,
it were a straunge thyng. Therefore
tell me, what faute ye fynde with
hym. Ca. Doubtes it passeth one
dayes worke. But neuerthelesse,
first

spise I marueyl, that thou canst
not espye his exceeding presumptio
in this y euer he wolde desyre, loke
after o hope, to be folowed beleued
o harde, of the great multytude of
chrysten people, & that in so great a
mater vppon his owne onely bare
worde & nothyng els. He. I
marueyl myche more, that euer ye
wold ley it to his charge, wher
is nothyng in his booke more playd
then the contrary. For there (yf it be
well marked, full cleerly doeth he
signifie, y he despyeth nothyng
to be beleued, but onely wherin the
authorite of scripture, o the impri-
des of olde holy doctours, o els na-
tural reason, doth well and surely
make for hym, vnto any of y which
he that wyl not inclyne close and
consent, is vtterly no good christen
man. And therefore in this papur,

h. iiii. p. re

pe repzehende hym without cause.
Ca. Not one whyt. For yf all these
authoritees which he byngeth for
hym, make vtterly nothyng with
hym in dede. Thou shalt not then
deny, but that there doth no maner
of thing remayn, wherfore he shold
be beleued / but onely (as I sayde)
his owne very naked & bare word.
Therfore when he deuydeth his
boke in two partes / one wherein he
wold pue it no article of our fayth
which we are bound to beleue, that
þ very lyuely body of our sauour
chryst is presently in the sacramēt.
An other, wherein he wold also pue,
þ he is not therein in dede. Let vs
omytte þ great & manifest folpsh-
nesse of this diuisiō, vntyl we haue
somwhat tryed how he proueth the
fyrst part of it. which he calleth the
foundation of his mater & doth not
a lytell

a lptell boſte it, to be of no ſmall
ſtrength. Therefore what ſo euer
thou haſt found in his booke, to ma-
ke (as thou thynkeſt) any more for
his purpoſe the other / let me heare
it / & thou ſhalt ſome ſe what I wyl
ſaye to it. He. Then wyl I tell you
euen what he ſayth at the fyrſt. Ca.
Go to then quickly. He. For his
very wordes doubtles be euen theſe.

For ſure we muſt all acknowledge he ſayth that it is
none article of our fayth / which can ſaue vs / nor
which we are bounde to beleue vnder the payne
of eternall dampnation. For yf a ſholde beleue
that his very naturall body both fleſhe and blood
were naturallly in the brede & wyne / that ſholde
not ſaue me / ſeing many beleue that / and receiue
it to thei dampnation. For it is not his preſens
in the brede that can ſaue me / but his preſens in
my harte thorough fayth in his blood / which
hath waſhed out my ſynnes / and pacified the
fathers wrath toward me. And againe yf I do
not beleue his bodily preſens in the brede and
wyne / that ſhall not dampne me / but the abſens
out of my harte thorough unbelefe.

Now ſp? what ſay you to this? Ca.

In very ded, I ſay this to it / that

h. iiii. ſp? 2

saye we maſte all a knowlege (as
it doth playnely appere) & he hath
here brought for hym, none autho-
ryte of ſcripture, none of olde holy
Doctours, noꝛ yet ſo myche as any
one ſpark of reaſon oꝛ traueth other
yf thou conſider & marke it well: for
when he ſayth we muſt all a know-
ledge that it is none article of our
ſayth, why doth he adde this claue
vnto it, which we are bounde to be-
leue: as who ſaye, there be articles
of our ſayth, & this is one of them,
which we are not bounde to beleue.
He. Nay not ſo, but vnder þ payne
(he ſayth) of dampnacyn. Ca. D,
as who ſaye, yet vnder ſome other
payne, when euen after his owne
doctrinne there is i this caſe betwix
god & vs, none other payne in dede,
but onely that: for he doth ſpece
holde, & there be no parties of pure
gatoꝝ

gator after this lyfe : & fo: all the
paynes that here be, concernynge
fuch thinges, he doth bitterli accouſt
& rehen, to be but the very cruell ty
rannye of men, and doth nothynge
bynde vs in conſciens. Therfo:re
when there doth hang betwene god
& vs, no maner of payne vpon the
defeccyon and ſaplynge of ſapth in
this article, but dampnacyon only
ſay we, no: yet that nother ſapth he
(as his owne apert wordes doth cle
rely teſtifie) Juſtly to this it muſt
nedes come / that, when he ſapth it
is none article of our ſapth, whiche
we are bounde to byleue vnder the
payne of dāpnacyon. It is no more
no: none other to ſay, but even ſo
is none artycle of our ſapth, whiche
we are bounde to byleue vnder any
maner of payne, betwene god & vs.
And whatſo euer is to vs vnder no
k.b. payn

payne / it is without fayle vnder no
bound at all. for yf there be no payn
vpon it / we may chose whether we
wyl, or not byleue it: yf we may cho
se, playne it is we are not bound: yf
we be not bound to bileue it / Doubtles
then are we not bound to byleue &
trauth of chryst: for surely & trauth
of chryst is in it / or els it is in dede
none article of our fapth. Therefore
yf y be it which scrith doth meane,
that is to say, that it is none article
of our fapth in dede. why then dyd
he so pzetely put vnto it this clause
which we are bound to byleue: as
who say, yet it is one for all y. And
agayne why dyd he adde vnto that
also this, vnder the payne of damp
nacpon: as who say, yet vnder som
other payne. But let all that passe,
and marke me this. Other he doth
thynke it an article / or els he doth
thynke

thynke it none: yf he thynk it none;
how fals a teacher is he in this y he
sayth, we are not bounde to beleue
it, vnder the payne of dampnacion.
when it must nedes folow therof, y
it is no dampnable thyng, to not
beleue the trauth of chryst whiche
is hym selfe: for yf it be not the
trauth of chryst/ thou knowest (as
I sayd) it can be none article of his
sayth. Agayne yf he thynke it no ar
tycle: how fals a lper is he then, in
this y he sayth playnly, it is one
as in the. xxvi. lese of his boke, it
doeth apere by his owne wordes,
whiche be these.

Though it be he sayth, an article of our sayth/
it is none of our crede in the. xli. articles which
are sufficient for our saluacion.

He. Harry (y) this doeth open all
y mater. Ca. How so. He. He sayth
it is an artycle of our sayth/ but yet
it is none of our crede. Ca. Also, &
therfore

therfore we are not bound to beleue
it: an holsum doctrine: it is none ar-
ticle of our crede nother, that þe gos-
pels be trewe / therfore we are not
bounde to beleue it: it is none arti-
cle of our crede nother, that there
was any such Peter & Paule as we
speke of, therfore we be not bounde
to beleue it: it is none article of our
crede nother, that any of the ap-
stles be trewe / therfore we are not
bound to beleue it: here is gap here
as they saye. Howbeit I can fynde
one article of our fapth whiche is
none of our crede in the .xii. articles
and yet we are bound to beleue it,
and that vnder payne of dāpnaciō.
He. which is that. Ca. without saye
that fapth doth teach an excrebng
folyshe fals & a deuylyshe doctrine.
He. Tulse not so say for all this: for
although these thynges, whiche he
speke

speke of, be not directly expresse
among .xii. articles of our crede/
yet perchance they may be found
as surely to follow of some of them,
as though they were expresse in
debe/therefore are we as much bound
to beleue them. Ca. p. that be so,
there is no doubt but that it is eu
lykewise of this article, which he la
bozeth so fast to ouerthrowe. There
fore what a thyng is this, y he doth
confesse it an article of our sayth/
yet doth say that we are not bound
to beleue it: wherof it must nedes
follow that we may without perill
leue the beleue of it/ & come to heue
with a pere of a sayth, with a faith
as who say ragged rente and all to
to me/ wonders euill fauourde in
ymaginacion & a thousand fowle
woys to haue I possesse. Also what
a thyng is it, that he doth confesse
it an

it an article of our fayth/and yett
dout so faste to proue it none. We
say not so, for he laboureth no more
but to proue, that we are not bolde
to beleue it. Ca. Then besyde that
folyshe wyckednesse, & wycked fo-
lyshnesse. what a thyng is this (to
conclude withall) that he doth con-
fesse it an article/and yett as all his
hole booke doth declare, his purpose
doth none other, but onely to proue
that there is no suche thyng: so yf
he wold haue an article of our fayth
to be fals. For when he doth holde
(as his hole purpose is to proue) yf
yf very blessed body of our saupour
chryst is not presently in the sacra-
ment/and yett doth holde also that
it is an article of our fayth, who
can more clerely ouerthrowe hym,
then he doth hym self. For the very
pyth of the mater is euen this, that
it is

it is an article and yet it is false, &
is to saye, an article and yet no ar-
ticle/the which cometh euen to this
that it is the trauth of chꝛst, & not
þ trauth of chꝛst/that is as myche
to say, as the trauth of chꝛst, is no
trauth/ and that is none other, but
that chꝛst is no chꝛste. Therfore
whyle this is ynough, to se what
maner a thyng it is, which he doth
here take vpon hym to proue. Let
vs now trye what maner of proba-
cyon he doth make therof.

C The. xx. iiii. chap. Here.

That sye me thynke ye myght
better haue done befoze. For
what the thyng is, it is not harde
to perceyue by the probacyon ther-
of. whose properte is but euen to
shewe (yf it be credibly made) what
the very thyng is in dede. Catho-
There is yet for all that no labour
losse,

losse/ for oft tymes, there maye be
made a fals probacyon of a true
thyng/ the whiche although be no
probacyon in dede. yet vnto some it
maye seme to be one. And euen con-
trarywysse/ a fals thyng may seme
to be truly proued/ but yet in dede
it can neuer be. The thyng ther-
fore wel and perfyty knowen doth
euer gyue a clere lyght, what the
probacyon of it is. But the proba-
cion is not of that effycacyte alway
to show what the thyng is. Ther-
fore bycause a mā may be somtyme
deceyued of the thyng, by the proba-
cyon/ and neuer of the probacyon,
by the very thyng. I haue shewed
the partly, what the thyng is it
selfe, whereby thou mayste some-
what coniecture what his probacy-
on therof wyll be. And to putte the
clene out of dout what is is in dede
where

where (as these heathen reports) he
both saye.

¶ I Childe Iohn thus his very naturall body
was borne and grew, grew naturally in the
womb, and was nourished with milk, and
was borne there, and grew there, and
believe that he hath here said it both
and borne, as though it were in the
bede, the which is false (as here af-
ter it shall well appeare) And before
his twelfth (perhaps in this time
he sayth, y^e I shalbe blyssed that
his very naturall body here nature
calls therein. As who saye blyssed
we be blyssed that Christ here
his body, is present, and he is
in the sacrament. We believe it to be
therein naturally, when he is in
blyssed it so here in nature. And yet
we believe it to be really there in
nature in all that. But the nature
is not the same, and the nature is
not the same, and the nature is not
the same, and the nature is not

Were there also naturally. As the
say, if a bladder were blown full of
ayre / & conueyed by hollow pipes
to the botome of the water, it were
there naturally. Q. As the say,
when god took helias from the
cyste, and company of mortall men,
and byd lyfte hym vp into heuen,
he passynge thorough the ayre,
was there aboute naturally. Respōd
(I saye) all this nothyng to the
purpose, what is there, in it ellys,
whiche doth proue it none article
of our fayth, which we are bounde
to beleue. He. That many beleue
it (he sayth) and receyue it to their
damnation. Ca. What manner
be by that. He. We not bounde to
beleue it, because they beleue it.
Say not therefore. Ca. What then
because they receyue it. He. Not
that. Ca. Then is it because they
receyue it to their damnation.

with

without fauour. Ca. Doubt thou
he. He shoulde saye he that taketh
and buyeth it buyeth it. He
eate and drinke his owne dampnation
upon. Ca. 3 then he groundeth
himselfe herein upon I. shoulde. He.
ye what eis. Ca. In dede it were
eis but his owne byme as I wene
we shall fynde it neuertheless. Ther
fore if we be not bounde to beleue
it, neither because they beleue it/
nor yet because they receiue it/
because they beleue it and receiue
it both, but because of that, that
foloweth, that is to saye to theyr
dampnacion. Then, why is it to
theyr dampnacion. He. For theyr
unworthynesse. Ca. Therefore whi
his reason is this, that we are not
bounde to beleue it, because many
receiue it to theyr dampnacion, and
they receiue it to theyr dampnacion by
[al. cause

cause of they; but notwithstanding
clearly both it followeth that they; un-
worthynesse is the cause whye that
we are not bound to believe it. And
how much a wiser both he, which thus
thinks, that any mans unworthy-
nesse, can set us, off from as this
saye, with the honde of our belief.
in any point of our faith. We shal
yet take hym in charge. An. For
he doth not meane, by the speaking
of; unworthy receyvinge of it to
they; damnacion, is the cause whye
that we are not bound to believe it.
But he doth meane, that it both clea-
rly sheweth, that we are not bound to
believe it. An. that they be bound
it, doth rather shewe, that we be
bounde, to do so to, then the con-
trarye. He. What when they receive
it to they; damnacion. An. whye do
they receive it to they; damnacion
because

he can't say he beleue it. Dr. Can it
is not his words ye may take per
ception. For then he would not have
said, we are not bound to beleue
it/ but, we are bound not to beleue
it. Ca. Therefore what is this to
purpose of our book: if he could
have proued, that such as do not
beleue it, were in no danger ther-
fore/ it had ben for another matter.
But to say seruaue many beleue it,
therefore we may lawfully close: a
foyle reason. Dr. No: it is not that
notion which freely intendeth to
shew it by. Ca. Why then doth he
speake it. Dr. That shal not say, but
that is for they receive it to their
damnacion. Ca. What that shew
that we be not bound to beleue it.
Dr. Cleare as day. Ca. I say
the lawe doth binde men to be-
lieue in god, and in his word.

seme rather to shewe, that we be not
 bounde to beleue it, or els that we
 be not bounde to receyue it. He. Re-
 ceyue it: what we be bounde there-
 by þ playne wordes of the gospell.
 Ca. That I graunte to be true
 in dede. But whether of them both
 doth fyrstes wordes seme rather
 to shewe: þt he hadde sayde, ma-
 ny beleue it, to they; dampnacyn:
 had not þ somewhat seemed to shewe
 it: He. It had ben playne then. Ca.
 Therfore it is as playne now, that
 his wordes both shewe, that we be
 not bounde to receyue it, directly
 agayn the comaundement of chryſt.
 For wher he sayth that many re-
 ceyue it to they; dampnacyn: þt he
 had sayd (as he dothe not in dede)
 that many beleue it to they; damp-
 nacyn: it wolde yet that many mo-
 more haue followed, that we be not
 bound

bounde to helpe it. When this doth
solely now of the tother, that we be
not bounde to receyue it. But wher
it is cleere out of doubt, y^e this dothe
nothyng solely, that we are not
bounde to receyue it, for all y^e his
sentence myghte sumwhat seme, to
sounde as it were towards suche a
thyng. Howe myche lesse therefore
doth this solely therof, that we are
not bounde to helpe it, when there
is not in it, so myche as one word
which can signifye any thyng to-
warde it. Therefore when these two
wordes (which he gathereth out of said
Doule) doth in dede shew nothyng
els but this, that suche as receyue
it vnto thyng be therein committes
a depraue offence / and doth not
shew (as I sayde) that we be not
bounde to receyue it: wherof it myght
seme to be in the respect of
L.iii. 1. Cor.

springe, as who saye some colu-
pet wolde be haue vs take þe
whiche hath nother truth, nor so
much as any lykelyhod of it other
for yf this, that many receyue it as
they? dāpnacion, do proue or sowe
any thynge lyke, þe we be not bounde
to belyue this article of the blessed
sacramēt. Doubtes it both an hun-
derde tymes moze proue & sounde
to this, that we are not bounde to
receyue it: which is dyrectly agayn
the scripture. Therfore where he
doth consequēty say to martyrs
this purpose withall, these wordes.

It is not his presence in the bread that can feed
me, but his presence in my hart thorough fayth
in his blood, which hath washed out my guilt, &
and pacified the fathers wrath toward me.

What is there herin, but that it is
none article of our fayth, which we
are bounde to belyue (as he sayth)
under the payne of dāpnacion.

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that

that the very body of our Saviour
Christ is presently in heauen. And
what I maruaile that ye will be
say for I pray both no such wordes
Ca. No it is ynough for hym to
teache, although it be in other wordes.
For when he doth say, that
it is not his presence in the heave he
can saue hym: what doth he do the
trade, but thereby to proue, that we
are not bounde to believe it. What
I graunte. Ca. Marken well
to the therefore, and the selfe same
wordes that he speaketh of Christes
bodily presence in the sacrament.
Then shalt heare me speake them,
of his bodily presence in heuen, &
then tell me thyselfe, whether it be
as I say or not. He. I pray you forth
with, I pray you go to. Ca. It is
not his presence in heuen that can
saue me / but his presence in our

herte thorough faith we (now thus
knoweth his conclusion is) know-
saye it is none article of our faith
whiche we are bounde to beleue:
how sayest thou therfore to it now?
He. say: it is a chauce/the wisest
man that is maye overthrowe hym
selfe somtyme. Ca. I playest me þ
countreman. I tolde the somwhat
of suche gloses before, how be it þ
shalt heare hym therfore a lytel bet-
ter: it is not his presence (he sayth)
in the byrde that can save me, but
his presence in my herte thorough
faith. And therfore it is no article
of my faith which I am bounde to
beleue. For (as who say) if it were
it shoulde save me all though his
presence were not in my herte tho-
rough faith/ þ is to say/ although
I beleued not in hym. (And such a
gaye lyke wyse) it is not his pre-
sence

sens in herte & can save me, but his
presence I my hart thoroughly trust.
And therefore all though it be an ac-
tyle of my corde, it is yet none of
my fayth, whiche I am bounde to
byleve. For (as who say) if it were, I
shuld save me/although his presence
were not in my hart thoroughly
fayth/that is to say / all though I
byleve not in hym. There is a blessed
doctryne and a gracious, is it not
trowell thou. He. For and ye be so
disposed, ye maye make of every
mans tale, what ye lyke after this
manner. Ca. I marvel that thou
wylt say so. For surely I do make
none other, then therof must needs
follow: for thou seest thy selfe, that
even the same wordes whiche he
spoketh here of christes bodye pre-
sence in the sacrament. He sayeth
that as well have spoken the of his
bodye

bodye presence in heuē. And euen
as myche make they agaynste the
fayth of the tyme as the tother. For
when he sayth/it is not his presence
in the brede that can saue me, wher
fore putteth he this to it, but his pre
sence in my harte thorough fayth.
but as who saie, yf it were an article
of his fayth which he were bound
to beleue, it coude saue hym, with
out his presence in his harte tho
rough fayth. Euen as I myghte
saye: it is not chrystes presence in
heuē that can saue me, but his pre
sence in my harte thorough fayth/
wherefore it is none article which
I am bounde to beleue. For yf it
were, it coude saue me well ynough
without his presence in my harte
thorough fayth. Thou sayest, I
make herof as I lyfte. I wold farr
her of the, how any better myghte
be

be made of it. Wherfore it were pitie
to spyl any more tyme about it.
And therefore where he gath forde
and sayth of the contrary part.

¶ I do not belyue his bodyly presence in the
bride and vyrgin, that shall not dampne me, but
the absence out of my hart thorough vnbeleue.
Loke now the selfe if he myght not
as well haue sayd: if I do not be-
leue his bodyly presence in heuen,
that shall not dampne me, but the
absence out of my hart thorough
vnbeleue. How sayst thou: is it not
well proued of hym, that thyng
bodyly presence in the sacrament,
is none article of our fayth, whiche
we are bounde to beleue. When he
proueth vntrely by the same reason
(as he byd before) euen as much, of
his bodyly presence in heuen. But
where he sayth if he do not beleue
it, that shall not dampne hym. How
well he proueth that: if we truly
be not

he not so much as pretende to send
to go about it: but without faile
because his lpe therin, is so great,
that it wyl with no maner of thing
be couerd, but onely with ꝑ, whiche
hpdeth it from hym selfe and such
other/that is to say/ with his false
sayth. whiche in dede doth so infa-
uate his wytte, and make hym so
blinde, that yf thou marke it well,
thou shalt finde, that he doth make
all his dysputacyō, as though any
one artycle by it selfe, were suffi-
cyent to saue, who so euer beleue it,
without the reste. For: whē he sayth
yf he sholde beleue his bodily pre-
sence in the sacrament, that sholde
not saue hym: yf he hadde put this
word (only) to it, and sayd/ ꝑ onely
shold not saue hym. we must needs
the haue graunted hym ꝑ. For it was
so ꝑ trauth in dede. But thou hast
ben

ben by rectly against his purpose.
for it wille haue foloweth thereof,
that he were bounde to byleue it.
wherefore he lefte out this worde
(only) which shoulde signifye that
the byleue of one article by it selfe,
can not saue vs without & other, &
forasmuch as his sentence pleue to
the contrary, because it were also
by rectly, (as I sayd) Against his
olde purpose sake when he tolde
vnto us, that he is not bounde to be-
lieue it, by this, & yf he sayd, it shoulde
not saue hym: it must needs folow
of the contrary, & yf he were bounde
to byleue it & sayd, that it shoulde
saue hym. whereof it appereth (as
I sayd) that all his byleuynge
couneth to the sufficiencye
of one article alone, when I taught
in this, that all the articles, one by
one, are not able to saue a man.

But I am confident, and fully persuaded
 surely able to overcome him. He shall
 say as should. 3. I will leave nothing
 to the taste of all the holy ghosts
 of better. Therefore doth, for con-
 clusion of all, that thou hast put in
 credit of his sentence, when he hath
 sworn, that it is an article of our
 faith, and then both so say, that
 we are not bound to believe it, that
 he laboureth all that he can to prove
 it: there thou mayest perceive the
 selfe that he speaketh both in words
 and deeds. And when he saith we
 are not bound to believe it, and yet
 hath confessed it to be an article of
 our faith. Whereof it followeth, that
 he will be not have be bound to be
 true all the faith of christ. Whence
 thou seest he speaketh against. And
 when he laboureth all his best to
 prove that the very blessed hope of
 our

our Tawpout chryſt is not in the ſa-
crament. And yet both ſay, that it
is, an article of our fayth, wherof
it muſte ſolow, that chryſt hath one
artycle of his faythe ſhake falſe,
Therin, I wyl not tell the, that he
lyeth, bycauſe his falſhed is to ma-
nifeſt. For when he doth ſay, that it
is an article of our fayth, and then
goeth about, not onely ſo proue, &
we are not bounde to beleue it, but
alſo that there is no ſuch thyng in
bede nother, who wolde not ſo con-
ſyder therein his double decept, that
he myght betyme, beware not only
of hym, but alſo of any ſuche other
lyke. But now therfore, bycauſe
we haue herin ſpung ſomwhat more
tyme then needed in an error ſo
playne. And yet not halfe ſo much
as the folowe falſhed therof wolde
requyre, yf it ſholde be fully declar-
ed.

ced. pf he haue ought els, that so-
meth to the, any thyng more, to
mayne tene oꝛ make foꝛ his euyl pur-
pose then this / bynge it foꝛth and
thou shalt heare what I wyl saye
to it.

The. xxb. chap. Here.

ME thynke syꝛ, he hath, foꝛ all
this, in a certayne place, such
a stronge reason foꝛ his purpose,
as all the worlde can not auoyde.
Ca. what so euer it be, thou mayest
yet, by this that is past, of one of
these to, be sure / that other it is not
trewe in dede, oꝛ ellys it maketh
nothyng foꝛ hym. He. By that rea-
son, it can make nothyng foꝛ hym
whether it be trewe oꝛ false. Ca.
That can be no lye / foꝛ there is no-
thyng, that can treuly, make with
falsed. He. yet ye shall heare it. Ca.
Therto I graunte. He. In the. iii.
lefe

**lese of his booke euen these be his
wordes.**

And sayth that it is / he sayth / none article of
our sayth necessary to be beleued vnder payne of
dampnacion / may thus be forther proued. The
same sayth shall saue vs whiche saued the olde
fathers befoze chrystes incarnacyon. But they
were not bounde vnder payne of dampnacion to
belene this point. Therfore it shall folow that
we are not bounde therto / vnder payne of dam-
nacion. The first part of myn argument is pro-
ued by saynt Hieronim and Barban. And I dare
boldly say / almost in an. L. places. For there is
I thynke no proposition whiche he doth more
often inculcat then this / that the same sayth shall
saue vs whiche saued our fathers. The seconde
part is so manifest that it nedeth no probacyon
For how coude they beleue that thyng which
was neuer sayde nor done. And without the
woud they coude haue no sayth / vpon the trouth
of these two partes must the conclusyon nedes
folow.

**Now sy how saye ye to this gere-
Ca. Countreman as thou sayest, it
is perchaunce after the iudgement
of some, a great and a soze reason.
But yet I promyle the one thyng
it semeth to the no more trew / then
m.ii. thou**

Thou shalt fynde it cleue false. And
for the more sure tryall therof.
Thou muste fyrr consider this / *¶*
logyke is a certayne. *He.* May then
we haue it, and we come in with lo-
gyke. *Ca.* what softe mayest thou
not abyde the hearynge of it. *He.*
Harry yes, I canne heare it well
ynough / but what. *Ca.* I then hold
thy peace a while I pray the, thou
knowest not what I meane well *¶* lo-
gyke (I say) is a certayne arte, whi-
che doth teache a cōpendyous way
to dyscerne the veryte, from the fal-
syte. And that can not be done ex-
cept bothe be knowen. Therefore a-
mong all other, there is for the pur-
pose inuented a certayne argumēt,
whiche is made and formed, of thre
partes, of the whiche thre, the fyrst
and the seconde, are called in schoo-
les, two proposicions, the more &
the

the lesse. And when these two, in
theyr conuenient kynde be bothe
true/then the thyrd part, whiche
of them must nedes folowe, and is
called the conclusyon, can neuer be
false. And agayne, when any of
these two proposicions be false, &
conclusyon whiche sholde folowe,
can by them neuer be true. This
argument also, when the fyrst part
and the seconde is true, wherfore
theyr necessary conclusyon must be
true to, it is called then a syllo-
gismus. And when any of the both
be false, for the which theyr inten-
ded conclusyon, can by them neuer
be true, it is then called a sophis-
ticon / so that bytwene logyke &
sophistrike, there is in this case no
dyfference, but vnder one maner &
one forme, the one holdeth the ver-
yte, & the tother the falsyte. This

faculte therfoze, I dare well saye,
there is no iust louer of traouth, but
he wyl iudge it very necessary to
be had/ when it is but the tryall of
the same: yet is it a thynge, whiche
in especyall your scoole doth vtter-
ly forbide and crye out vpon. But
that wolde ye neuer do yf your tea-
chyng were trewe. For who be they
that teacheth a doctryne, and for-
bide they? dyscyples the iudgemēt
of suche as can best dyscerne what
it is, but onely fals harlottes, whi-
che goth about to deceyue me. He.
Say: why speke you this? Catho.
Trewly for this cause, haue ye not
brought the name of logyke & phy-
losophy in suche a slander of sub-
tyle and false craftyness, among no
small sorte of suche as knoweth it
not, that they do now suspecte, ye
abhoze the iudgemēt of any man,
so much

so much the more, as they thinke
or heare tel that he is lerned therein.
But for your this doyng, how gret
and exceedyng is your shame in the
syghte of them whiche do perceyue
your dealynges. And yet how yfself
is all that, in respect of this, that ye
may well be proued to vse the same
your selfe, that is to saye / to vse ve-
ry sophysticacyons, and playe the
onely sophysters your selves, to y
great illusyon and decept of y peo-
ple, for all your craftye byddynges
them so fast to beware of it in othes
men, lest by them perchauce they
myght lerne to espye and perceyue
therin your crafty falshed, which ye
wolde haue crepe styll in the darke,
vnto the tyme it myghte put out &
extyncte all the lyght. He. **Item** I
praye you gyue me leue / we go a-
bout the tryall of fetheres mace,
m.iiii. whas

What is all this to þ purpose? Ca.
Why doest thou not perceyue it. He.
So trewly / for he neuer vsed any
suche thyng as ye speke of. Ca. An
dyd. Shall I nede to reherse to the
(whiche doest know it so well) how
he doeth exclaime and crye agayne
sophysters and sophystre / almoste
in euery corner of his booke. He. Why
what then? Ca. In dede I shall tel
the what then / bcause thou knowe
est it not thy selfe, inqurye of any
man that can shyl of it / if he do not
saye, that this, whiche thou haste
now reherseed of fyrthes wordes,
is the selfe same scolasticall argu
ment, whiche I haue here dyscryp
bed vnto the, and is dayly vsed in
the scolys, take me for suche a one
as I say to the that he is. Howbeit
I do not mene, that it is the same
argument, which is dayly vsed in
scoles

scolys when it holdeth the verite,
but utterly the same, when it hol-
deth & falsyte, onely with these two
differences, that in the scolys, it is
put in latine, and here in englyshe:
and agayn there it is but a fapned
falshed, to teache men to beware of
it: and here it is an earnest falshed to
teache them to be dysceyned with
it: and to proue thys that I saye
to be trewe, fyrste I shall not nedde
to byd the, to bere wel his argumēt
in mynde, which hast reherfed it vn-
to me thy selfe. Therfoze pf thou
marke it well, & hole ppyth of it, doth
rest vpon the sapenge of saynt Au-
sten, which is this, that the same
sayth shall saue vs whiche saued
olde fathers befoze chrystes iuca-
nacyon. Now pf saynt Austen had
not sayd & same sayth, but another
sayth shall saue vs &c. it hadde ben
m. v. vttes

utterly nothyng for thythes purpose. Therfore thou mayst playnly
se thy selfe, that all the weyghte of
the mater doth lye in this word/the
same / wherfore lette vs now tye
forther, what maner of worde this
is / whether it be apte to buylde a
good argument vppon or not. And
therfore tell me trewly what thyng
thou art. He. what thyng am I/
but a man : Ca. Am I any other
thyng then that? He. No that is
playne. Ca. Then am I the same
that thou art, and thou the same y
I am. But what so euer the same
that I am doth, I do / and what so
euer the same that thou art doeth,
thou doste. Therfore it must nedes
folow that what so euer thou doste
I do, & what so euer I do thou dost
bycause thou art the same that I
am / and I the same that thou arte.

He.

He. Nay say that wyl not followe.
For although we be eche the same
that other is in nature / we do yet
differre in person ; for ye be one pe-
son and I an other; and not the sa-
me that you be / nor you the same y
I am. Therfore your actes be not
myne / nor myne yours. Ca. yet y
thy self when thou were fyrst borne
were the same in nature, and the sa-
me person then, that thou art now
a the same now y thou were then.
He. That I graunte. Ca. But thou
were thenne, not one yerde longe.
Therfore it foloweth no more thou
art now. He. ye say wyl ye make
me beleue y when it is two thynges
to be the same in nature and
person / and to be the same in quan-
tyte / therfore ye may be sure that I
ment not so. Ca. yet that excepte,
thou wylt graunte thy selfe to be
now,

now, the same that thou were then.
He. ye that excepte. Ca. And then
thou couldest nother speke nor go.
wherof it foloweth no more than
canst now, whyle thou art now the
same that thou were then. He. ~~For~~
after this maner ye myght reason
also of myn age and my knowlege
with all other powers and qual-
ties besyde, when ye maye be sure
I do not so mene. Ca. Then tell
me this, were not all englyshe peo-
ple an. C. yeres past, bounde to the
cōmune lawe of this lande, and we
now lyvynge, also to the same.
He. That is no doute. Ca. So to
now, and take hede what I say: we
be bound to the same law that they
were, which lyued an. C. yeres past.
But they that were lyvynge an. C.
yeres past, were not bounde to the
statutes and actes of the laste par-
lyament

ipament, Therefore it foloweth no
more be we now; except thou wilt
say, they be no part of the law / and
then we be not bounde to them no-
ther. Ye. **Q**y? we be bounde to the
same lawe that our elders were, &
they to the same that we be. But
this is vnderstande the same in ge-
nerall, that is to saye, the lawe of
englande, without any respecte of
partes. For it was none other, nor
no lesse, then the lawe of englande,
whiche they were bounde to / nor it
is no other, nor no more then **t**he law
of england nother, whiche we are
bounde to. Therefore when it is no
more nor lesse nor yet none other,
it muste nedes be the same / but it
is the same (as **I** sayd) in respecte
of the hole generally / and not the
same in respect of the partes specy-
ally, by as many actes & statutes
as hath

as hath ben sayng for confutacions
added on to it mo then was
than. Therfore your argument is
fals and can not holde.

C The. xvi. chap. Cather.

Duntreman thou spekest her
in very well: & therfore make
what I shall say vnto the. when it
is so, that this worde (the same) is
of a signification so ambigious
and incertaine / that a thyng maye
be sayd the same in nature, & not
same in ^{the} properte of a person / or
the same in them bothe, and not the
same in quantite / or the same in all
thre, and not the same in powre, or
the same in one qualite, & not the same
in an other: or the same in generall
and not the same in specyall: or the
same in all these, and yet not the sa
me in many moo besyde: when a
thyng (I saye) maye be called the
same

same, & yet not þ same, in so many
respectes. why dyd not scrith with
all his sophistery (agayne þ which
he speketh so soze, and yet vled no-
thyng moze) why dyd he not con-
sider all this in the worde, and put
away the doutfull vnderstandyng
therof/befoze he made ther vppon
his argument. Seynge it myghte
chaunce to be (as of hym it is) ta-
ken otherwysse, then the authoꝝ dyd
intende: other he knew oꝝ he knew
not, that he sholde so do, oꝝ ellys to
take it foꝝ no ground oꝝ pꝛyncples
to dyspute vppon: yf he dyd not
knowe it, that is to saye, that yf he
dyd not knowe that a conclusyon
can not be pꝛoued by any pꝛynci-
ple whiche is incertayne. Doubtes
he was then to blynde a teacher to
be byleued / specpally in so great a
mater as this is. foꝝ all mē know-
eth

eth it is agayne both nature & reason
to come by suerte, by incertitude:
agayne of the tother part, if he
dyd know it, and yet wolde, as he
dyd, tumble forth his argument ne-
uerthelesse: what other thyng could
moue hym so to do, but onely wyl-
full malpce. For be it in case, that
I perceyued a worde or a sentence
the sence wherof, were doutfull &
incerteyne (for the which no traueth
thervppon were probable) and yet
befoze the ambiguyte therof were
put awaye, wolde grounde myn ar-
gument vpon the same. what could
cause me so to do, but onely to ma-
ke men thynke, I proue & I proue
not/and so make them beleue, that
thyng which is not. For the en-
tent of euery earnest argumēt, is all-
waye to cause the conclusyon to be
grasited, whether it be trew or fals.

Cher-

Wherefore what motive therof canst
thou fynde, in who so euer so doth,
but euen a malicious intencion to
deceyue other: wherefore, whether
blynde ignorance, or els this impli-
full malyce, were the cause why, y
fyrth dyd bylde his argument bp
pon this flettyng founoacion, I
leue it partly for this tyme, to thyne
owne iudgement. For of the tone,
I am sure thou canst not excuse
hym. He. yes he myghte chaunce
(as many men doth) purposely put
forth an argument taken of an in-
certayne pynccple, to heare what
molde be sayd vnto it. Ca. Hap nax
my frend, that is not it, that can
excuse hym. For all though that
be somtyme vsed in scolys, to the
entent it myght thereby be lerned,
where the falsyte of suche argu-
mentes doth reste. yet questyones
n. fyrth

Jerth had here no suche purpose.
For he dyd not put it forth, to se
what wolde be sayd to the contrary
oz that it sholde be lerned, where
deceit of it lay. But his intent was
onely by the craftynesse therof, to
draw men into his false and wro-
ked opinyon. The whiche he helde
so vehemently to be trewe, that he
layde therebpon no lesse wayger,
then his owne selfe, both body and
soule, the losse of the whiche, with-
out faple is no lesse lyke in bothe,
then it is well knowne, to be sure in
the tone. Howbett that shall passe,
to come to our purpose agayne, the
whiche is to shew, the great igno-
rant oz wylfull falsched of hym in
his argument: for who, but he,
wolde as who sape, so beclynge at
auenture, iudge S. Austeyn (when
he sayth, the same sayth shall same
be

by which saued the olde fathers) to
menne the same sayth in respectes of
euery poynt partycularly and dy-
stynctly, & not the same in respectes
of the hoole togyther confusely.
For these two consyderacions do
mych dyffer in euery thyng. And
that wonders playnly in the com-
mune law, as thou didest euen now
declare thy selfe. For in the consy-
deracyon and respectes of the hoole
confusely togyther, it is euen the
same now that it was an hundred
yeres paste, and was euen then the
same that it is now, that is to saye,
the law of england now, and none
other then: the lawe of englande
then & none other now/ the whiche
word dothe spynysafe all the hoole
thyng togyther, as it is at the tyme
of the spekyng of it, without
any dyfference or any respectes of
n. ii. partes

partes. For when thou hearest it
spoken, it doeth put the no more in
mynde of any one part, then of any
other / but of þ̄ vñite of them all to-
gyther, whiche the woꝝd doth only
sygnifye. But the consyderacon
of the same in partes dysynctely,
doth farre dyffer from that. For in
the respecte therof, it is not euen þ̄
same now, that it was an. C. yeres
past / noꝝ the same then that it is
now, by all chartes and statutes
whiche hath ben added vnto it / yns
yet can it not folow, but that it is
the same law in generall stylle / for
all the new partes whiche it had not
before : also a tre beyng full of new
leuys, twygges, brāshes & bowes,
is yet þ̄ same tre, that it was, yeres
past before they spronge out of it /
but how the same the same in re-
specte of the hole, but not the same
in re-

in respecte of euery parte/ for some
partes be new, but so are not all, yet
befoze the new partes were sprong
out of it, it was none other no2 yet
no lesse then the same tre, that it is
afterwarde/ and afterwarde none
other no2 yet no moze, then þ same
tre that it was befoze. Therfoze as
the tre, full of new partes, is euen
the same tre that it was befoze/ and
yet not þ same in euery popnt. And
as the comune law of this land, is
euen the same now y it was fourty
o2 an. C. yeres past/ and yet not the
same in euery popnt. Euen so is the
fayth of ch2p2t now, the same that
it was befoze his incarnation/ that
is to say, the fayth of ch2p2t then, is
the fayth of ch2p2t now, all one and
the same, in respecte of the hole/ but
yet not the same in respecte of eue-
ry popnt, without any maner of
dyffe

Dyfference. wherfoze suppose thou
in it but euen one Dyfference, and
tell me where is all fyrthes argu-
ment become, when for any thyng
that is in it elles, euen the sayth
of this blessed sacrament myght
well be the same, which he laboꝛeth
so soze to ouerthrow.

The.xxviii.chap. Here.

A A argument say ye knowe
ryght well is not to be auoy-
ded by supposycions oꝛ coniecturs
but by probable and manifest rea-
sons. And therfoze if ye can proue
any suche Dyfference bytwene the
olde fathers sayth befoze chrystes
incarnacyon & ours now, wherof
it must nedes folow, that saynt Au-
stens wordes can not be so vnder-
stande, as pou say fyrth doth take
them. I wote then what I haue to
do. Ca. without fayle, there be dy-
uers

ners differences, not onely to sure
to be doctred in / but also to manys
fest and open to be inqwyed of. For
had the oulde fathers before chry-
stes incarnacyon, beleued his bles-
sed byrth, passyon resurreccyon, and
ascencion to be done and past, as
we do: and we to come, as they dyd.
Euen so farre therin dyffer we eche
from other, that it had els ben dam-
nable, bothe of theyr parte, & ours
to. Also ther was cōteyned in theyr
sayth dyuers sacramentes whiche
we haue not in ours / and lyke wyse
in ours, which they had not i theirs,
and that the chiefe of eche parte.
Agayne theyr sayth, beyng myche
hyd and couerd with so many fy-
gures, darke shaddowes, and my-
stycall prophesies, as in maner the
hole course of scrypture doth re-
feye that it was. who therfore wolde

not see it to be thenne, but obscure,
grosse and confuse, in respecte of
pure dysyncte clerenesse, whiche
ours toke, by the very compynge of
our saupour chypste hymselfe, and
the pꝛedycacyon of his gospel.
And what was that same olde ob-
scureite, but as who say, a couerynge
of many poyntes togyther confu-
sely, whiche the new bryght splen-
dour of chypste dyd open and shew
dysynctely. Howe ouer there is no
dowt, but that there were then ma-
ny good and faythfull folke, of the
comune people of the iewes, besyde
the pphetes. Neuertheles, we may
not thynke, that they had the fayth
in suche maner as the prophetes
had themself (whiche were therewith
immedyately inspyred of god) that
is to say, so clerely so specpally and
so dysynctely, but myche more ob-
scurely

scutely, grossly, & confusely / by þ reason
wherof it is playn y they: saith
conteyned many thynges mo, then
they were ware of them selfe, the
whiche thynges were yet not so hyd
and vnkowne to the prophetes y
taught them. Forthermoze it is not
to be thought, that eche of the pro-
phetes hadde it lyke dysynctly no-
ther. When some of them be called
moze and some lesse: as the cause
wherof doth well appere by theyr
wozkes, of the whiche, some one is
farte moze large then byuers of the
rest togyther / god showed not dys-
synctely all to eche of them: but
some to one, and some to an other.
yet we may not say, that he, oz any
of the comune people, whiche had
lest, had for all that, any lesse then
all togyther confusely: for who so
euer, at the lesse wape, hath it not so

u. b. Doubtes

Doutles hath utterly thereof no-
thyng at all : bycause þ̄ hole fayth
(as I showed the before) is pryncyp
lyd and conteyned in every parte
of it : finally, as the maner of ha-
uyng the fayth, dyfferd bytwene þ̄
prophetes and the comon people,
of þ̄ iewes then / so doth it not onely
betwene theyr tyme and ours / but
also betwene some one soȝt and an
other of vs euen now. For there is
no dout, but the ploumā hath now
the same fayth, which hath the doc-
tour of diuynete, & the doctour the
same that he hath, that is to saye,
the fayth of chꝛyst, but yet farre vn-
lyke. For where the plouman hath
it in maner but grossly and confu-
sely : the doctour hath it specpally
and dystinctely. And therfore in þ̄
ploumans confuse fayth / doutles
there be many mo specpall artycles
and

a myfteryes conteyned, then he is
ware of hymselfe, whiche he not vn
knowne to the doctour: yet neuer
theleffe, vnto the byleue, as well of
them, as of the refpdeu, the plou
man is not vnbownde, for all that
he is not ware of them: nor yet the
doctour lykewyse nother, for all y
the same fayth shall faue hym, whi
che faueth the plouman. Therfore
when the fayth bytwene y fathers
and vs, hath by the reason of tyme,
taken one dyfference, and that fuch
as they coude not haue ben faued,
beleupnge in euery poynt, as we do
nor we beleupnge as they dyd. And
when it hath also taken an other
dyfference in thynges, no leffe then
bery sacramentes, & that the chyefe
of both partes. And befide all that
when there is betwene them & vs,
fuche a dyfference in the maner of
haupng

hauynge of it, that it may be sayde
they had the same & not the same &
we haue/and we the same and not
the same that they had/bycause y,
whiche they had moze grossly, con-
fusely, and obscurely, we haue it,
moze partyculerly dystinctely and
manifestely. Saynt austyne (thou
mayst well knowe) when he sayth,
the same sayth shall saue vs. which
saued the fathers befoze the incar-
nacyō, neuer ment (as ffirst doth
falsely vnderstande hym) the same
sayth in euery condycyon dystinct-
ly, but the same, in respect of the
hole confusely, that is to saye, the
sayth of chryst generally, without
any dystinct consyderacyon of the
partes. As a man doeth oft tymes
speke of thynke of money, without
any consyderacyon of this copie or
that, or how many dyuers copies
be con-

be conteyned vnder the generall
name of mouey. He. For yet still
I do somewhat marueyl how ye
know, that I sayth (as ye saye) both
vnderstand saynt Austeyn to mene
the same sayth in every condycion
dystinctly. Ca. And I do marueyl
also, how thou couldest elles fynde
which waye saynt Austens wordes
myght so mych as seme, any thyng
to sounde for his purpose: for yf
there were no more difference, be-
twene the fathers sayth and ours,
but euen only so myche, as is in the
dyuerse maner of haupage therof/
that is to saye, of our part, the par-
tyculer and dystinct clerenesse of it
which it toke thow the very com-
mynge of chryst. And of theyr part
the grosse and confuse obliuys of
it, wherein it was, before that same
lyght of the worlde came forth, and
shewen

John. 8. Metwed his beames abrode. There
is yet no dout, but this article of b
blessed sacrament of the auter, may
be one of them (as it shall hereafter
will appere that it was in dede) as
well as it is playne of the sacramēt
of baptyme and many other thyn
ges mo besyde, which then as who
saye, inuolued and togyther wrap
ped, were obumbrat and couerde
with the shadowe of that clowde
season, accordeynge to the wordes
Col. 1. 10. of the apostle, sayenge our fathers
were all vnder a clowde, wherfore
yf we shulde be bounde to the by
loue of no mo thynges, then were
open and manifest befoze chrystes
most glo:ious incarnacyō, bycause
thesame sayth shall saue vs which
saued them than/it must therof cle
rely folow, that other our sauour
chryst hymselfe brought with hym
no

no more lyght of the sayth, that is
to say, he reueled no mo secretes &
mysterpes therof necessary for our
saluaciō, then were known befoze,
o; els yf he dyd, we are not bounde
to byleue them. what wycked pson
wold byleue o; thynke any of them
bothe, besyde ffeyth? I must nedes
except hym, bycause it foloweth of
his owne doctrine. Therfoze where
the maner of scoles is this, that he
whiche maketh an argumēt, must re-
cōfyrme ffe same, yue after ward, e-
uery part of it particularly by them-
selfe/the whiche forme & maner he
doth not here mysse sophistically to
imitate, I wyl now to the seconde
part of his argument, bycause I
haue shewed the suffyciently, what
his probacyon is of the fyrst, except
thou hast yet any thyng els to say
herin to the contrary. He. **saye** in-
tell

tell oꝝ nothyng that I wyl declare
till I heare what ye wyl saye to
the reste.

The. xxviii. chap. Catho.

The wyl the rest, that is to say,
the seconde part of his argu-
ment thou knowest is this, that the
fathers befoze chꝛystes incarnacyō
neuer beleued this point of the ble-
sed sacrament. The which he sayth
is so playne, that it nedeth no pro-
bacyon/a two causes why, he doth
alledge, which be these, that it was
neuer done, noꝝ neuer sayd. Ther-
foze quykly to dyspatche the tone
of them, yf he wyl haue it folowe,
that the fathers befoze chꝛystes in-
carnation neuer beleued it, bycause
it was neuer done, in theyꝝ tyme/
by the same reason it must nedes
folow, that they neuer beleued, the
blessed byꝝth of chꝛyst, his deeth, his
resur-

resurrecyon, nor his ascension: for
those thynges were neuer done in
theyr dayes nother. He. No say, but
yet they were done sayng. Ca. what
of y: ffirst speketh onely of theyr
tyme, & not sayng. And that mayest
thou know by this, when he sayth,
(it was neuer sayd nor done) yf he
had ment sayng the fathers tyme, it
had ben no whyt solowynge towarde
his purpose, & besyde y, to playne
falle to: so: he wyl, & muste nedes
graunte hym selfe/ that it was and
alwaye is at the trest, sayde sayng/
wherfore it is playne that he men
in theyr tyme, as his owne wordes
solowynge doth clerely shew wher
he sayth

without the word they coude haue no sayth.

Therefore this conclusyon which I
haue now shewed the, muste by his
reason (as I sayde) nedes folowe/
o. that

that is to say, that the olde fathers
beleued none of those sayd articles
bycause they were neuer done in
theyr tyme. And so consequently,
bycause the same sayth shall saue
vs whiche saued them, and they af
ter his doctryne beleued them not.
we therfore are not bounde to by
leue them nother. I saye conclu
sion. Now to the tother cause, yf it
folow that the fathers neuer bele
ued this poynt, bycause they neuer
harde of it (as in dede they coude
not, yf it were neuer sayde in theyr
tyme. For as sayth cometh by hea
rynge/so hearpyng cometh by say
enge) it must also by the same rea
son folow, that they neuer beleued
any of those thynges, which our sa
uour chryst and all his dysciples
byd preache and teach, more then
was sayd before theyr comyng/so
that

that in all the gospels and the epi-
stles, that is to saie, in all the new
testament, there is nothyng nece-
sary for þe helth of our soules, more
then was sayd, harde, and vnder-
stande, before the incarnacyon of
chryst in the fathers tyme: or ellys
yf there be / seynge after this doc-
tours mynde the fathers neuer be-
leued it, bycause it was neuer sayd
in theyr tyme, and without þe word
(he sayth) they coude haue no fapth
we nede not byleue it nother, bycau-
se the same fapth shal saue vs whi-
che saued them. Now doth this doc-
trine agre with the wordes of our
saupour chryst, where to his dysce-
ples he saith: Blessed are your ears
bycause they do heare those thyng-
es which many prophetes & iuste
men greatly despyed to heare, and
yet heard the not: what were those

thynges that made the eares of the
apostles so happy and blessed in
hearyng of them, but the sayenges
of chryst. And why were those pro-
phetes and iuste men desyrous to
heare them, and hearde them not,
but because they were neuer sayde
in theyr tyme. Therfore they were
not bounde to beleue them / and co-
sequently no moze are we, because
the same sayth shall saue vs which
saued them. Take good hede, for
this doctour wyll make the a good
chrysten man anone, if thou make
hym well. Therfore if our sayour
spake any thynges, of moze worthy-
nesse and profyte then other. Doubt-
les those pphetes & iust men, were
most desyrous to heare them, and
yet hearde them not. But the cause
why was this, that they were neuer
sayd, in theyr dayes. wherfore they
were

were not bound to beleue the most
worthy and profitable thynges, y
euer chryst spake: and no more are
we nother, bycause the same sayth
shall saue vs which saued the: also
the chiefe thynges that euer chryst
taught, are the chiefe thinges that
apperteyneth to the helth of mans
soule. But those thynges were they
that made the eares of his apostles
blessed in theyr hearynge of them.
And those thynges were they that
many prophetes and iust men desp
red to heare and hearde them not,
bycause they were neuer sayde in
theyr tyme. wherfore those prophe
tes and iust men were not bounde
to beleue, the chiefe thynges that
euer chryst taught, whiche are the
chiefe thynges that apperteyneth
to the helthe of mannes soule: and
therfore no more be we nother, by

e.iii. cause

cause the same sayth shall saue vs,
which saued them. How mych tyme
sholde I spende, yf I sholde not re-
frayne, tyll I hadde shewde the, all
suche abhomyable inconuenien-
ces, as must nedes folow of his so-
physticall argument. Therfore by-
cause thou hast suffyciently heard,
how wel he hath proued the partes
therof; beholde now the hole togy-
ther, after the same forme and ma-
ner as he doth put it/and se how it
wyl appere in an other artycle or
two: The same sayth shall saue vs
whiche saued the olde fathers be-
fore chrystes incarnacyō. But they
were not bounde vnder payne of
dampnacyon to byleue, that the sa-
crament of baptyme is a sacramēt.
Therfore it shall not folow that we
are bound thereto vnder payne of
dampnacyon. The fyrst part of myne
argu

argument is proued, by saynt au-
sten (after fyrthes vnderstādyng)
ad Bardonū &c. The seconde part
is so manifest that it nedeth no p-
bacyon. For how coude they beleue
that thyng, which was neuer sayd
nor done: and without the worde
they coude haue no sayth. Upon þ
trauth of these two partes, muste þ
cōclusyon nedes folow: þ which is
this / that we are not bounde to by-
leue, that the sacrament of baptysm
is a sacrament. And euen by the sa-
me argument, that the blessed sacra-
ment of the aulter, is not so myche
as a sacrament nother: and other
dyuerse lyke wyse / so, we are (as e-
uery man knoweth) bounde all vnder
the payne of dampnacyon, to
receyue the sacrament of baptyme,
but yet we be not bounde to byleue
it / that is to saye, we are not bound

to p[re]sent the same thyng, whiche
we are bounde to receyue. when the
iust rule is this, that looke of what
necessyte the thyng is to be had/
of þe same necessyte, it is to be p[re]s-
ent. But thou mayste se, what a
fayth this mans argumēt teacheth
vs, so new and straunge as I dare
well saye, neuer trew chrysten man
was aquainted withall: yet let vs
beholde, the p[er]turne of it in an o-
ther case, ones agayne / and so (as
they say) blesse vs cleane from it for
ever. The same fayth shall saue vs
whiche saued the olde fathers before
chrystes incarnacyō. But þe Jewes
dispersed now in chrystendome (as
in Rome and in other places) haue
the same fayth, whiche the olde fa-
thers had before chrystes incarna-
cyō. Therefore it shall folowe, that
the same fayth shall saue vs, which
these

these Jewes hath now. The fyrste
part of myn argument, (after sty-
phens vnderstandynge of hym) is pro-
ued by saynt Austeyn ad Dardanus
ec. The second part is so manifest,
that it needeth no probacyon, for
the credence of so many, no lyght
persons, but of sobre wyttes and
good lernynge bothe, as hath come
from Rome & other places (where
the Jewes be now abydynge) and
hath made report here amonge vs,
not onely of theyr sayth to be the
same, whiche was the olde fathers
but also of theyr excedynge dyli-
gens, wherewith they cesse not to
kepe and obserue the olde law and
the ceremonies therof/instructynge
teachynge and byrynge by theyr
chyldeerne in suche maner that
they be thought more pynctuous
and perfyte in the olde testament, as

a.b.sbl

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xxvi. or xxviii. yeres of age, then be þ
most of our studētes at thirtie. The
credēce I say of those so many gra
ue & sad psons coming from where
those tewes be, and reportyng these
thinges of them, with mych & many
other mo concernyng the same/
doth show an argumēt ineuertable,
that they haue now the same sayth
whiche the olde fathers had / specy
ally when in theyr fast holdyng &
keppng therof, doth conspyte all
theyr great hope, and hole truste of
pleasng god to theyr saluacyon.
wherfore vppon the trauth of these
two partes, muste the conclusyon
nedes folow / þ which is euen this,
that the same sayth which þ Jewes
hath now, shall saue vs : that is to
saye, without baptyme, without þ
bylene that our sauour chryste is
come, or hath suffred deth, or hath
risen agayne, or hath ascendeth to
heuen

heuen, of the which they bylene not
so myche as any one. Judge now
thy selfe, whether this be false lo-
gyke, or trewe sophystrye: ye rather
the very fapth or abhomyable he-
relse: is it not a proper argument
whiche can so trye our deuyte in
euery attycle, from one to an other,
& without parell we maye leue our
byleue of them all together: for
surely and without any dout, loke
how mych it maketh agayne this
attycle, whiche he wold ouerthrowe
if he myght. Euen so myche it ma-
keth not onely agayne many mo di-
rectely, but also agayne them all to-
gether consequently. If it make no-
thyng agayne all, without fayle
no more doth it agayne this one.
for any thyng agayne this, and so
mych agayne all: nothing agayne
all, and as he tell agayne this. Ther-
fore where he bolleth hym selfe to
proue

proue his purpose, other by the au-
thorite of scripture, or by f^r author-
ite of olde holy doctours, or els by
naturall reason, so good plenty he
hadde proued therof, that for to
manteyne withall, this part of his
intent/ trust me trewly, he hath no
whyt more of any of them the, the
thou haste hitherto reherced vnto
me thy selfe. The which what it is,
I thynke it now, farre from nede to
declare any forder. All the reste of
his babbyng besyde, be thou well
assured, is none other, but of his
owne dremynge swaspons and sp-
myltudes. whose nature is neuer
to proue any thyng, when they p-
cede of reason & trauth/ myche lesse
therfore, when they sprynge out of
blynd errour and falsheid. wherfore
to spende any tyme about them, is
were but cleue lost: seynge he hath
in dede

in dede so lytel of these thynges, by
the whiche he trusted moste to de-
fende hym selfe / and yet also that
found other false, oꝛ falschelp taken
and mysse vnderstande / and in no
case, can make for his purpose.

The. xix. chap. Here.

Syꝛ me thynke ye do this in-
tende to cesse and make an
ende. Ca. wherof. He. Of this ma-
ter whiche ye haue ben about all
this whyle. Ca. why not. He. Nay
syꝛ not so. For fꝛyth wold not call
it the betꝛ foudacyd of all his ma-
ter, yf he had not somwhat ellys, to
make for hym then all this that ye
speake of, all though ye wolde not
be aknowen of it. Ca. I praye the
what is that. He. No lesse then an
other sapenge of s. Austeyn, which
maketh as well for hym, as any
thyng yꝛ ye harde yet. Ca. I thynke
the

the same and all one. He. Nay say
I mene that it maketh for hym be-
ry well. Ca. who wolde byleue that
knowynge as thou hast harde be-
foze. He. That is no mater / sayns
Austeyns wordes he sayth be these.

„ As many as in that māna, dyd vn-
„ derstonde chryst, dyd eate the same
„ spiritual meate that we do. But as
„ many as sought only to fyll and
„ satisfye theyr hunger with that
„ manna, dyd eate and are ded. And
„ lyke wyse the same drynke / for the
„ stone was chryst. Ca. what I pray
the wyl fyrty make of this. He.

Wherby say, Here you may gather he sayth
or saynt austeyn, that the māna was vnto them
as the brede is to vs. And lyke wyse that the
water was to them as the wyne is to vs.
whiche anone shall appere more playnly.

Ca. Now for He. He doeth alledge
that saynte Austeyn sayth fordes
these wordes,

Poples

Poples also dyd eate manna / And
and Whinees dyd eate of it / and
many other there dyde eate of it,
and are not ded: why so? Becaufe
they vnderstode the mystyble meate
spyrituallly. They were spyrituallly
an hungered / spyrituallly they ta-
sted, that they myght be spyrituall-
ly satsyfed. All they dyd eate the
same spyrituall meate, and all dyd
drinke the same spyrituall drynke
utterly the same meate spyrituallly,
but another corporally. Becaufe
they dyd eate manna / and we an o-
ther thynge / but they the same spyr-
ituall meate that we do. And all
they drinke the same spyrituall
drynke. They dranke one thynge,
and we an other, but that was in
respects of the mystyble thynge, the
whiche for all that, dyd signifye all
one and the same, in the spyrituall
strength

„ strength. How drinke they the sa-
„ medrynke of the spiritual stone
„ colowynge them, sayth the apostle.
„ For the stone was chryste.

Now sye al this doth scrith alledge
of saynt Austeyn. what saye you to
it. Ca. This same I saye to it. All
this same dyspculce, of this same
popnte, after this same maner, is
well put this same waye, cleere out
of dout. This same errour, of this
same felow, made hym of this same
blyndnesse, that he was of this sa-
me iudgemēt, that this same word
the same/ coude none otherwysse be
vnderstande, but euen þe same waye;
that he thought the same, shoulde
drawe men, from the same sayth,
whiche all trewe chrysten people
doth holde / and byynge them into
the same heresye, which the same
scrith hym selfe doth teach. And
all

And all this I saye (I saye) by the
by the reason of this same word
the same thing as one in a word. as
he not so in his own path. where
he began. And therefore when with
in the same way that he then thou?
is there any other cause. that he
both all these these words of script
I suppose. but that he sayth they are
eat and drink in the same spiritual
meat and drink. that he sayth
what y^e have put in this word
an other in the same word. but
the same word has left the same
out both in the same word. that he
in other words: the same word
has nothing to do with purpose
and therefore he would not say
it if he had been so. And therefore
they sayth that therefore all that
sayeth anything is but in the same
word. by the same word. well perceived.

both onely (as I saye) in this
same worde / the same. And haue
thou not hard enough / what a pro-
per principle it is, bepage undesi-
red, so prone o' colide any thinge
by. Nevertheless I wold per-
fectly, whether I saye I sufferne
dvd here mine, the same in dede, of
the same in effecte, whiche hath be-
tweene them no small difference, as
than shall hereafter more clearely
perceyve thy selfe. And therefore by
cause he wold not here agayne, le-
ue it to the monyge of this same
soe be, the same / so dofull and in-
seruice as he dvd before (the hole
preys of his purpose could through
chaunce). Once it is that nothinge
theredean folow, nor can only be
proued by it: as thou thy selfe hast
suffreently seen. And thus all saye.
Beside this / a quene's he might all
so be

to be affected of this word spiritual
whether saynt Austyn meant it to
be referred onely to þe meat whiche
he doth so call: or also to the intent
of them which doo eat it: as more
ouer to thow some sufficent be-
tweene our eatinge and theirs / be-
causes to thow inberia they eating
agreed with ours. But this (saynt)
he might well be affraid to saye it
ought not necessarily to be difficult,
before any conclusion shoulde
be attempted: because it is no
matter with þe ch. for that he maye
alwaye saye to himselfe that he
be both intent / and receive the
flippence: & therefore of his owne
applied doctrine. But though
inberia be not such as that the
there be no such thing as all,
therefore where there be some, of
whom they saye they can be percey-

ned: Small wonder it is, though
many be quickly therewith deceived
He asketh nothing more, of all his
diligent readers, then to beware of
all these same Sophisters: why the
will make them perceive hym, to
be one of those warriors, That are
of alldothes: & the best of all, mur-
derers: & slayers of Sophisters, be-
ware, sayeth he, yet one that sleeth is
more, than thou canst see. And
therefore of hym, what a Sophister
spake me: that one of the words, y
is possible to be: for immediately
after the examples of Saynt Austen
his strength in the words of saynt
Bede: which in latyn soundeth,
Quod est autem signum manu signa ba-
tula: Et non erubuit signum:
is, thou knowest, none other to be.
But behold the signs are chan-
ged, the sayr abridged: model

The

The which fpyth doth englyfhe af-
ter this maner; fapenge. Beholde
that the fignes are altered; and yet
the fapth abydeth one. ~~For~~ where
faynt Bede fapth no more; but the
fapth abydeth; cometh in & abydeth
vnto it, this fapme worde, one / fape-
nge the fapth abydeth one; fo the
intent he myght thereby make it
founde; that faynt Bede had ment;
the fapth abydyng fo, that it is all
one and the fame in every refpect;
without any dyfference; as it was
before the incarnacion. But how
falle that is, as fpyth doth take it;
thou haft harde therof ynough ad
large all redy. Therefore what a rap-
narde point of him is this, fo craft-
telp (as who fay) to droye in fuche
a worde, as myght foone caufe the
holp mans mynde to be otherwyle
taken, then ever he dyd mene. dyf-

erth it nothyng to say, it abydeth;
and to saye it abydeth one. A man
of .i. score yeres, so longe abydeth
but yet so longe he abydeth not one,
for he is one thyng before ten or
xii. yeres of age, the which he is not
after. xiiii. and an other at .lxx.
which he was not at .xxx. for fyrste
a yonge tender chyld increasynge,
and after a lusty man at his full
strength: but at last, a feeble impotent
person almost wythered a waye / and
therfore these caces he abydeth not
one but rather another & another, &
so furth in many other lyke. This
same worde, one, fyrth doeth not
here put it to synynse, as both, one
which is the fyrste begynnynge of
number / but he both put it to sig-
nysse, none other then both this sa-
me worde / the same / And this same
worde / the same / remeth all waye
as 3

(as I tolde the before that he both
and wolde haue it taken) so signi-
fy the same, without any manner of
difference. As in very dede: so both
it, in that respect onely, wherof it is
ment. But that my self and myng
taken (as no maruel why that ver-
y oft tymes it is so in dede) then both
it mych deceyue and nothyng els.
Therefore where he both put in this
same worde, one, doubtles he myght
as well haue put i, this same word
the same: But that he wolde not do,
lest by the reason therof, it shold be
the soner spred, that euen onely
therin, doeth rise all his hole pre-
sumption, of bypasing his purpose
to passe, because he is alway so be-
fy the therlast, that euery man may
soone see, that he nother both, nor
yet can, clayme any thyng for hym
of saynt Austyn, but onely 2 word
And

And therefore in the filde thereof, to
colpout the mater, as with some dy-
uerfite, he wolde shew in this word
one, to make another fount in me-
raxes, but yet none other fignify-
ca upon in thep myndes: for thus me-
crewly, he hath no manner of thyng,
of faynt Auster, or any other (whi-
che is none, but onely faynt Weds
in the wordes before reherfed) y
can fo much as fene, to make any
bcke, towarde this part of his pur-
pofe, but onely this fame word the
fame, cathe it where he can: And
that is the very caufe why, that he
cleuyth euen fo fafte and earnestly
vnto it, where fo eues he can fynde
it. But where he can not, yet yf he
may, fpye any corner of a fentence
where it may but ftand fene, to be
fufferd yf it were put to it. In with
it he goth at aucture, trufpug ther
by to

by, to wyngge all þ rest, to his owne
sonde folpthe and euill purpose.
¶ Therfore all though thou hast seen
and hard ynough, to knowe þ this
I do not seyne. yet that it myghte
moze largely apere, lette me heare
sumwhat of his owne mynde, what
he sayth to these foresayd authory-
tees hym selfe.

The .xxx. chap. Hereticus
S y þ that shall ye do/for conse-
quently in that same. v. leete
these be his wordes.

for these places he sayth/ you may playnly per-
ceyue/ not onely that it is none article necessary
to be beleued vnder payne of damnacion/ seynge
the olde fathes neuer beleued it/ and yet byd eue
cryst in sayth/ both before they had the manna/ &
more expressely thorough the manna. And with
no lesse fruite after the manna was ceased. And
albeit the manna was to them as the sacrament
is, to vs/ and they ate euen the same spirituall
meate that we byt/ yet were they neuer so madde/
as to beleue/ that the manna was chaunged into
crutes of one naturall body/ but vnderstode it spi-
rituall/ & that so the outwarde man yd eate the
materiall manna which consofited the body/ so
by the

hed the inward man thorough faith eat the
body of crist/beleuyng that as the manna came
downe from heuen and comforted theyr bodies &
so soule theyr saulour crist/which was promised
them of god the father/come downe from heuen
and strengthe theyr soules in everlastinge life/re-
deeminge them from theyr synne by his death and
resurrection. And likewise do we eat crist in faith
bothe before we come to the sacrament/and more
expreslye thorough the sacrament. And faith is
lesse fruite after we haue receyued the sacrament
and nede no more to make it his naturall body
then the manna was/but myght myght better un-
derstande it spiritually/that as the outward man
bothe eat the naturall brede which comforteth
the body/so bothe the inward man thorough faith
eat the body of crist/beleuyng that as the brede
is broken/so was cristes body broke on the crosse
for our synnes/which comforteth our soules vs
to life everlastinge. And as that faith dyd saue
them/without beleuyng that the manna shal al-
tered into his body: euen so bothe the faith saue
vs. All though we beleue not/that the substance
of brede is turned into his naturall body. For
the same faith shall saue vs which saued them.
And we are bounde to beleue no more vnder
payne of damnacion/then they were bounde to
beleue.

Now say this is parte of his mynde.
Ca. Thow sayest euen trawth. And
therfore yf thow make it wel (sum
what

what after his shewe: wo: by m) of
these places the image of playnly
peterine; not onely by the presence
of this wo:de / not onely / but also
by the absence of this wo:de / but al
so / that he at the fyrste, intended to
shewe vs two thinges. The tyme of
the whyche, sheweth with this wo:rd
not onely / he both here (as y first)
declared all redy. But the other be
pendynge theruppon / and ought
to be noted with this wo:rd / but also
he both utterly passeth over & cleane
let it go. for he knoweth so wonders
faile and cannot tell bother / that
he forgetteth tyme ende of his tale
whyle he telleth us the tother: or
elles he doeth purposely reserue
kepe it in store / tyll he speake with
vs hym self, to shew that and more
here. Wylhe saye ye do but mock hym
now. Ca. wyf cuntreymen: what
wolden

shouldest thou haue me do: for to
pittie hym, thou knowest well, it is
to late: To praise hym there is be-
terly no cause: To holde up peace
in this matter, were to farre agayne
conscience. And what remaineth
but alwaye so to speake as he doth
imprimer occasiō. Therefore wher
he sayth, that the olde fathers were
neuer so madde, as to beleue that
the manna was chaunged into cris-
tes owne naturall body / for what
purpose doth he tell vs that, when
euer man knoweth it as well as
he. All though no good man wolde
expresse it in such termes, conside-
ryng what persons they were; for
that they dyd not so beleue, there is
no man doubteth therein, whē it was
neuer so sayd vnto them nor com-
manded that they shold so do: And
is very good cause why, when there
was

[illegible]

unleſſe: nor yet of diuers other per-
ticular naſyngs beſpoken: for ſome a-
mong them, be in the other wyſe.
Ca. And well ſpoken: as who ſay,
there is no hyde, that maye be ſayd
withoute, becauſe he is not with-
out ſum blacke, vnder the table. He.
ſayes in good ſayth: that is but a
ſeemly example. Ca. yet this is to
this purpoſe ſomewhat agreeable; &
not enough, for thome obſerued.
He ſaith ſomewhat better to denie
the hyde, it is ſayd ſomewhat, that
ſuch a ſuch ſhould be full of wyſe,
If canſe they be the wyſe of them
that be ſomewhat to much ſignall
dunage: & ſuch others be ſuch the
wyſe of them, ſuch as ſuch
ſuch among ſuch ſuch, & ſuch
ſuch of ſuch be ſuch: both
ſuch the ſuch of ſuch, & ſuch
ſuch ſuch be ſuch the ſuch of
ſuch

ſtaunce

stance of the brede (thorough the
holy consecration) to be conuerted in-
to the very blessed body of christ
All those multitudes (thou seest)
he doth reckon them to be in number.
He doth not except all, or any, reck-
on the pynners. About whom there
lacketh not men, as wylt graunte a
lernynge, of the best sort that maye
be had. which seme not of all men,
to be lightly deceyued. What of th
this matter specially, they are bitter-
ly moost lothe: doeth the saluall
therefore of yepth; thou be in doubt
in all christen pynners; in all they
pudent and wise counsellors; and
in all they multitudes of peoples
innumerable vnder them; as wylt
doth the saluall of all christen. There
by the multitude of yepth; as wylt
we are weare of this; but consider it
well with thy selfe. Therefore wylt

is there more in all his wordes,
whiche thou hast now reuerfed, but
onely his owne swaspens: and (as
I tolde the before) his dull harte
syngestyll about this same word/
the same/ whenwith thou seest he
wolde conclude, what so euer he ha
bleth before: neuerthelesse forth he
goeth spewingge vs, after his fan
tasye how the olde fathers dyd be
lieue, sayenge at the last.

There is no point in my words, but they be
it as my do, and those which are neces
sary to the same.

Wherof it must needs folowe, that
without parell of Damnacon (we
maye deny all sacramentes, for so
much of those articles, as they)
to maye deny, that our saupour
was the same as his dyssiples,
which they make to be gospel: yet
truly we may also deny it, in this
blest peruet the sayenges of saint

Paul

Howe, and other scriptures (all
though seynt Peter sayth the con- 2. Pet.
trarie) And to be short, we maye de-
nie all the hole scripture, thos. xii.
articles of our crede excepted, whi-
che he saith, are only necessari vnto
saluation: for what so euer is not
necessari to saluacyō, may be obe-
leuyd without any daynger of dam-
nacyon. This doeth he somewhat
more playnely declare, forth with
hymself, sayeng these wordes.

What the other poyntes conteyned in scripture all-
though they be vndoubted verities. yet may I be
sauid without them.

What is this same, saued without
them, but saued without þe beleue of
them. That is to say, all though
they be trewe. yet I nede not beleue
them. Therfor when he noteth, all
criske pynces, & al cristen people to
be mad, for they beleue, which they
haue in the blessed sacrament. How

q. mych

anych may we note hym, moze then
mad, that wpll beleue and so save,
that he maye be saued, without the
beleue of all oꝝ any verities con-
tained in scripture, besyde those sa-
me. xii. expessed in the creder. He.
Sopꝝ perchaunce in those same. xii.
are conteyned all the rest. Ca. Rest
thou countreman there vpon / and
I aske no moze. For then say I, as
it is in dede / that this same verite
whiche he denieth, is one of them.
And the olde fathers beleued it, by
the reason it was cōtained in theyꝝ
fapth cōfusely, as many other were
to be reueled and brought to lycht
by distinctely, by the very comynge of
our saupour cryste hym selfe. But
frith was ware of this wel inough
And therfoze to be sure, that men
shulde not take hym so to mene, as
thou supposeth (for then were his
mouth

manly (soone stopped) he both apertely expresse the contrary (as I tolde the) in these wordes.

But the other popes, he sayth, contained in scripture, all though they be vndouted verities, yet may I be saved without them.

I haue not hard of such a doctour that wyl not deliue, but all the partes of scripture which be thousandes, are verities. And yet wyl bounde that we are not bounde to the beleue of any mo then. xii. I coude neuer haue of any verite of the scripture (as there be in none other) but who so euer wolde not beleue it, he was utterly therein an heretike. But this man is, and so teacheth othes to be, at libertie with them all. xii. except. He. It may so be, well ynough in certayne cases. Ca. why? what cases I praye the. He. He doth forthwith declare. al. or xii. hym selfe. Ca. which are there

q. ii. let

**let me heare them. He. They be
euen these.**

**As be it in case/ he sayth/ that I neuer harde of
them.**

There is one.

**no: when I heare of them/ I can not vnderstand
them/ no: cōprehēde them.**

There is another.

**no: that I haue them and vnderstande them/
and yet by the reason of an other text myghte
them/ as the balynes do the woundes of cryt in
the vi. chapter of Iohā.**

**There is the thyrde. Ca. I, be these
the cases/ wherin mā be not bound
to beleue any verities of scripture
mo then those. xii. expessed in the
crede. He. So sayth he. Ca. Then
there is no more to say, but yf thou
marke it well/ in his fyrst case and
the seconde, he doth put, whether he
heare them, or not heare them. And
in the seconde case, and the thyrde,
whether he vnderstande them, or
not vnderstande them: So that he
these cases doth not put, but in eue**

ry case to auoyde, & cleue exclude
neede of all the verytees of scripture
saue onely. xii. For when he sayth
he maye be saued without them,
where he heare them or heare them
not, whether he vnderstande them,
or vnderstande them not. And ther-
fore, whether he beleue them, or be-
leue them not. what neede maketh
he of them, but meneth away with
it in euery cōdyction: for yf he may
be saued without them (as he sayth
he may) then it is clere, that he hath
no neede of them to that purpose. yf
he haue no neede of the to y purpose
Doubtes he hath no neede to beleue
them (for the beleue of thynges, ca-
n neuer be of moze necessitye, then the
thynges be of them selfe) therfore
yf he neede not by leue them: in very
deede, he hath lesse neede to vndersta-
nde them (for moze necessary is be-
leue

leue, then is vnderstandyng in thin
ges of our sayth) and therfore yf he
nede not beleue them, noz vndersta
nde them / playne it is, that he nedeth
not so mych as heare the (for what
sholde he heare, that he nedeth not
beleue) yf he nedeth not so mych as
heare them, he hath vtterly no nede
of them at all : yf he haue of them
no nede at all / then be they (as he
wolde make them in dede) no par
tes of the sayth: excepte he wyl say
(as he doth so mych as it cometh to)
that all the mosse part of the sayth
nede not be hearde / and consequen
tely, noz beleued nother. Thus are
we clerely dyscharged of all the be
nites of scripture saue. xii. in eue
ry condycyon / whyle we haue no
manner of nede of any of them / wher
of spryngeth an other preyty questio
why they were wyrtten : But how so
euer

ener this deuely the doctrine beha-
ueth it selfe. what other thyng is
the sayth of cryst, but all the verp-
tees of scripture / save he what he
wylle. And contrary wylle, what other
thyng are all the verptees of scrip-
ture, but the sayth of chryst. There-
fore when all the verptees of scrip-
ture, are containd in the sayth of
cryst/as it is one of them so to be-
lieue. And the sayth of cryste (as I
showed þ before) can not be trewly
had, but all hole together. It must
nedes folow, that who so euer hath
the sayth of cryst, hath also no lesse
then all the verities of scripture.
It als therfore is þ doctrine of scrpt
that sayth, we maye be saued with-
out them all, sane. xii. when þ sayth
ca not be trewly had, without them
all. Whereouer how sayest thou to
this: is it not a necessary verite be
q. iiii. to

to saluacion, to beleue y^e the commaundementes of god are good & ought to be kepte: He. **Q^y** what question is that / there is no man doth dout therein. **Ca.** And is there any parell in it, yf a man do not so beleue it: He. In very dede no lesse then damnable. **Ca.** Take hede, p^rchaunce thou wotest nere what thou sayst. He. why what: **Ca.** Utterly that f^ryth is a false lyare. when he sayth those artycles of our crede, are onely necessary vnto saluacion: for whiche is it of those. xii. to beleue y^e y^e commaundementes of god be good, and ought to be obserued & kepte: as that there is any parell in it, yf we do not so beleue: Those. xii. only be necessary sayth he. This veryte thou seest is none of the (although, as all other, it may be reduced vnto them / the whiche he wyll none of in
any

any care, lest that, which he laboureth
to ouerthrow, should so by y^e means
be brought in lyke wyse) after hys
mynde therfoze without this, we
may be saued. That is to wyt, with
out the beleue, that the commaunde-
mentes of god, be good oꝛ ought to
be obsetued and kept. who wyl not
see, y^e this were ynough, to declare
what a teacher he is: oꝛ who hath
so dull a wyt, that he can not per-
ceyue, what his purpose is / and it
were but by this, that he can fynde
no waye to come to it, but onely by
such deuelyshe pathes as this is.
Beholde how fayne he wolde proue
it no nede, so to beleue in the bless-
ed sacrament of chauteare, as doth
all trewe crysten people. In very
dede so fayne, that, to bringe it to
passe withall / he speaketh not here
(as thou seest thy selfe) to leue vs

q. v. clene

clene without the neede of any and
all the verities of holy scripture,
mo then bare. xii: for in those. xii.
verities of our crede, he thought
surely, that this verite of the bles-
sed sacrament coude not be founde
And therfore he doth say, that they
onely are necessary vnto saluacion,
to thintent he might utterly thereby
exclue the neede of this: the which
he wolde so clene put away, that
euen for that cause, he excludeth no
lesse, then all the rest, sayenge.

The other poyntes contained in scripture / all
though they be vndouted verities / yet may I be
saued without them.

And this he declareth in euery con-
dyccion / that is to saye, whether he
beleue them or not / whet he vnder-
stand them or not. And whether he
misconstrue them or not.

All those I say / may be done without
any leoparde of saluacion.

The

The. xxi. chap. Hereticus.

Ye but spare muste take his con-
clusyon withall. Ca. what is that
he, Harry this.

Therefore we belyue / he sayth / these articles of
our crede in the other is no parell / so that we
haue a probable reason to dissent from them.

Ca. Doubtes a conclusyon euen
lyke hym selfe. How be it I muse
not so mych thereat, no: yet at hym
nother, as I do euen at the. We. At
me why so: Ca. without fayle by-
cause thou dost no more wonder
at his blynde madnesse, o: madde
blyndnesse chose the whether. How
be it I do partly consyder þe cause,
fo: surely yf thou thy selfe were not
by hym, sum what cumbered with þe
same cloude of darkenesse, wherein
he was thus inuolued and wrap-
ped hym selfe, thou shouldest easely
beside his wply wickednesse perceyue
by m tumbled in to þe greatest folow-
nesse

nesse, & euer thou sawest any man :
For when he saith, in the other is no
parell, so that we haue a probable
reason to dyssent from them. &
folpsh fryth, what yf we haue none,
how then? for how is it possible to
haue any pbable reason, to dyssent
from any verities, most specially
and aboue all, from any verities
of holy scripture: for what reason
is there probable in dede, but onely
that, which is trew in dede: and ca
any one trauth be agayne an other?
Therefore yf thou marke this ma-
ter well / thou shalt fynde, that by
these wordes, he letteth vs euen as
much at lybertie, with our sayth in
all these. xii. verities of our crede
to, as he doth in all the other: for
in them is no parell nother, so that
we haue a probable reason to dyf-
sent from the. He. why say, we maye
not

nat dyssent from them in any wyse.
Ca. what not with a probable rea-
son: what thyng is there, that a
probable reason, doth not bynd me
to do: A probable reason is euer
moze trewe: and shall not trauely
lede me to and fro in euery condy-
cyon: He. ye but there can be no su-
che pbable reason, to lede vs from
those verities of our crede. Ca. why
not from them, as well as from the
other: be they moze trewe, the any
of the other: Howbest thou spekest
this of thyne owne hed. frith sayth
not so/ he hath no suche thyng: I
must folowe his wordes: he sayth
we maye dyssent from all the ver-
ties of scripture saue. xii. so that
we haue a probable reason thereto.
And I saye the same of those. xii.
also/ yf we haue a probable reason
thereto, what ought I to refrayne,
which

whiche a probable reason wylle lede
me to: Am I not alway bounde vn
to trauth: what other thyng is a
probable reason: Therfore in these
verities of our crede, is no parcell
so that we haue a probable reason,
to dyffent from them. Thus taketh
he from vs, the nede of all the veri
ties of scripture saue. xii. which he
doth except in wordes / but vtterly
not in dede. He. yes sy: for ellis he
wolde not saye

we beleue these articles of ouer crede. in the
other is no parrell &c.

And also a lytell before.

For them am I bound to beleue. and am dyspnyed
without excuse. if I beleue them not. but in
the other poyntes conserned in scripture. &c.

Ca. what of all this: thou thyngest
by the reason of these wordes, that
he goth about to make vs beleue,
that we be bounde to the verities
of our crede. &c. what els: for what
purpose

purpose sholde he speke it / but for
that: or to shew vs, how he doth be-
leue them hym selfe: Ca. I thought
euen as much, when he intendeth
none of them both: for his purpose
is not to make vs beleue them / but
onely to make vs beleue no more,
but them: for, to go about to make
vs beleue so much, is one thinge /
and to go about, to make vs beleue
no more / is an other thinge. Ther-
fore his intent is (as who say) there
to stoppe in our sayth, that it sholde
no farther / and not to brynge it the-
ther, or there to vpholde it: for all
though his blyndnesse be so great,
and manifest, that euen the very sa-
me, whiche he laboureth to improue,
he cōfesseth hym self, to be a verite
of scripture (or els wolde he neuer
call it an article of our sayth, as in
the .xvi. lefe of his booke he doth in
dede

Deede, sayenge these wordes.

For though it be an article of our feyth, yet it is
not an article of our crede in the .xii. articles,
whiche are sufficient for our saluation:

All though his blyndnesse (I saye)
be so great & hym selfe doth cōfesse
this a veryte of scrypture, which he
laboꝝth to improue. yet bycause he
thought it coude not be founde (as
I sayd) among the .xii. verities of
our crede. Cyn thefoze wolde the
catchpoule, as it were in a pinfold
pyn vp therin our sayth, from all &
verities of scrypture besyde / and
all to thintent it sholde not come ad
this, for the specyall grudge he bea-
reth vnto it: Oh, there I was a ly-
tell to large: for why sholde I say,
that he verith a specyall grudge a-
gayne this blessed veryte, when he
serueth them all a lyke: yet am I
herin sumwhat to rashe to: for why
sholde I saye that he serueth them
all

all a lyke, when he wolde slep those
for this / But this for it selfe, not
mych vnylike hym, which for þe ma-
lyce he boze agayne one innocent,
slew an hole multitude. But as he
myssed his purpose of þe one, whom
he pꝛyncypally intended. And (to
his owne perdycon) was but a
meane of bꝛyngyng all the resydens
to a clere lyght. Euen so I doute
not of this herode lyke wyse, but
that he shall mysse his purpose of
this one veryte, which to destroye
he doth cheyfly intende / and also in
the multitude besyde, although to
his owne perdycon / yet be but a
meane of bꝛyngyng the to a more
clere lyght of knowlege in many
one. That herode and this, persecu-
tours both / a bothe of cryst, wherein
they gree / but in the maner of theyꝝ
persecution, sumwhat they differ

for that herode dyd persecute hym
dyrectely and apertely: but this he
rode, vnder and with the pretence, of
the contrary. That herod, sent men
to fynde hym where he was not /
but this herode sendeth men to lese
hym, where he is: Also he, to make
hym be take; but this, to make hym
forsaken: he with very cursednesse /
but this, with very fals holynes.
Therefore, what so euer this newe
herod doth saye, as touchynge our
crede. Neuer thinke, that he spea-
keth it, to haue vs beleue so myche
as that: nor yet to shew, that he be-
leueth it hym selfe (for though he
say so, he speaketh it not for þe cause)
but (as I sayd) he intendeth onely
to make vs beleue no more: for lesse
he thought he coude not. And ther-
fore he supposynge, that to be suffy-
cient (yf he myght kepe vs therein)
to cr

to exclude this verities of the blessed
sacrament, attempting vs no further
directely: But yet by meane he tra-
cheth vs away, to forge that to: for
whē he dyschargeth vs of our fapth.
in all þ verities of scripture, save
those. xii. of our crede/ he doth it by
suche a rule as ledeth vs even lyke
wyse from them to: when he sayth.

In the other is no parell, so that we have a
probable reason to dysmit from them.

This probable reason (as I haue
tolde the) is able to dyscharge vs
of al maner of thinges, none except
wherin so euer we may haue it/and
therfore of all the articles of our
crede, as well as of any other veri-
ties of scripture beynde.

The. xii. chap. here.

And I be now perceiue, that
all this while, to take a proba-
ble reason thus otherwise then
coll. ftyth

frith doth meane it. Ca. Nay, what
sayest thou? I pray the tell me that
tale agayne. He. Harry saye I saye
frith doth not here, so mene a pro-
bable reason, as you do take it. Ca.
Trowest thou so? He. No trewly/
and that a man may perceyue. Ca.
How thanne? He. ye knowe well
ynough, that there be taken two
maner of probable reasons: for all
though there be but one, whiche is
the very chiefe / and hath in it the
very trauth in dede. yet is there an
other, whiche is called a probable
reason to/not bycause it hath in it,
suche a trauth as the tother hath,
but bycause it is so lyke and appa-
rant, that it is very hard to auoyde.
Ca. Now in good sayth countrema
it is very well espyed: & dost thou
thynke in dede, that this latter pro-
bable is it, which frith doth meane
He.

He. pe trewly, that do I: for it can
stand with no reason, that he shuld
menie the tother / bycause (as I now
perceyue my selfe) one very trauth
can neuer lede vs to dyssent from
any other / but rather brnde vs to
it. Ca. Doubtes therein thou bytest
the nayle vppon the hede. And ther
fore it is vtterly no more to saye,
but this.

In the other is no parell so that he haues a proba
ble reason, to dissent from them.

Not that probable reason, whiche
hath in it the very trauth in dede.
but that, which is but onely appa
rent / and doth but onely so seme to
haue: wherfore what so euer doth
but onely seme to be true: without
fayle is not true in dede: and what
so euer is not true in dede / is vt
terly but a craffe or a wyell, whiche
is euer deceptuable. And therefore
I.iii. very

herp conclusyon is this. In the o-
ther is no parrell / so that we haue
any wylde & craftye color, or any de-
cepuable conuenance, to dyssent
from them. He. Tushe he neuer
ment so nother. I am sure. Cato.
What nother toun way no; tother,
wylt thou haue hym speake of a pro-
bable reason, and mene it nother
trewe no; false, that can not be / ex-
cept it be sayd (as of many one it is
whē he spekeith he woth nere what)
his wpt is not his owne. Therefore
yf he mene it trewe / then it is even
this. In the other is no parrell, so
that we haue that probable reason
to dyssent from them / whiche is im-
possible to be had. And at the last,
how falshe is he, to suppose vnto
us any such case. Therefore yf he
mene it but apparent, and not trew
in dede, then it is this. In the other

is no parell, so that we haue that
probable reason, to dyssent from
them/ whiche is suche, and so easy
to be had, y all we ought, to blesse
vs from it. He. Blesse vs from it.
what neede that? Ca. Heedeth it not
torest thou, to blesse vs from that
reason, whiche myght lede vs to
dyssent from any verite of scripture:
for what is the scripture but godes
worde. Therefore what is any veri-
te of scripture, but the verite of
godes worde. And what reason is
that, whiche ledeth one to dyssent
from any verite of godes worde/
but onely the very falsite of the dy-
uels worde: yet herein, sayth scrpt,
there is no parell. This y seeest play-
nely, he moueth vs vnto: with a p-
bable reason/ he saith/ we may with-
out any parell, dyssent from all the
verities of godes worde, saue xii.
c.iiii. Doth

Doth he excepte those .xii. as he
thynketh in dede / or els for feare. ¶
he dare none otherwyle doo yf he do
it, but for feare / thou knowest then,
what he is well ynough. yf he do,
as he thynketh, how blynde is he,
that can not se, what so euer maye
lede a man to dyssent from one be-
cite of godes worde, may lykewyse
lede hym from an other, and an o-
ther, and so from them all together
¶ Therfore whyle fyrst doeth here
playnly shew vs a way to dyssent
from the verities of holy scripture
whiche is the worde of god / what
other thynge therein doth he, but he
terly shew vs the word of f dyuell.
Howbeit herein doutles he teacheth
vs no woys than a specyall poynt
and an hye mystere, of his owne
faculte: for without questyon, by
this probable reason, founde be the
meanes

meanes to dyskent and come away
from the vertues of holy scripture
byw selfe / or els without fayle he
had byd in them styl. By this also
rpfeth ever the fyrst heretyke. By
this, Decepueth he an other / by this
genderth they mo & mo / by this of
tymes grow they to a multytude /
by this, they contynew to the dys-
quyetnesse of the faythfull floke of
crist: Also by this reason, which is
but apparent probable / whiche se-
meth iust and is not, which promp-
seth the trauth and payeth falshed /
whiche sheweth it selfe one, & is an
other. By this (I say) those herety-
kes enticed, perswaded and led, en-
tyce perswade and lede, from the ve-
rtees of scripture, from the ver-
tees of godes wordes, from the ver-
tees of lyfe everlastynge. By this,
they cpe to the people, beware of
r. b. Decepa

Decepnere, beware of false teachers
beware of subtyll sophysters. And
what other thyng do they therein
in dede, but inuite the people to be-
ware of them: the which I wolde to
god & people coude so vnderstand/
as thou mayest easely do here of
scrtyth, yf any sparke of lycht re-
mayne in the at all. Therfore let
vs now retorne to his thyrd case
agayne, breuely to se what we lesse
therin behynde/ he sayth.

Whiche be it in case, that I heare them and vnder-
stand them/ and yet by the reason of an other text
mysconstrewe them/ as the bohemes do the wordes
of cryst in the. vi. chaunter of Jobi.

Here he maketh his ensample of
this, that & Bohemes (as he sayth)
doth vnderstand the wordes of our
sauour cryst, in the. vi. chapter of
saynt Jobi, and yet misconstrue
them for all that, by the reason of
an other text. This is accordynge
and

and euen lyke vnto his case. And
therefoze pf euer thou hast hard such
a bzayne / be iudge thy selfe. for
how is it possible for any man, to
misconstrue the same thyng, which
he doth vnderstande it is one thyng
to vnderstand, & an other to knowe
is any man therfoze able to take a
thyng eather wyse, then he knoweth
it is. doth not the knowlege of vnder-
standyng of a thyng, cleane put
away the misconstruyng therof,
what is misconstruyng, but mys-
understandyng: for mysunderstand-
yng or misconstruyng, doth not
can neuer chauce, but only for lack
of knowlege and vnderstandyng:
or els wyll be to yne them together
this wyse / that when he vnderstan-
deth any verpte of scripture / yet he
can purposely, by the reason of an
other text, misconstrue it neuerthe-
lesse

lesse, to deceyue other withall. But
then myght he leue out this same/
by the reason of an other text/ with
out the which or any other occasiō
helspe, he can do it euen as well of
his owne mynde onely, as it shall
hereafter appere playne, that in ve
ry dede, I neuer se hym do other-
wysse. Therfore all though thou
mayest this perceyue, & great pfun-
dite of his wyt and lernyng bothe.
Notwithstanding I do not yet dis-
commende the iust agrement, that
is betwene his case & his example.
For doutles impossyble is the one
and euen so is the tother. And ther-
fore no lesse then a very lye, is the
tone in case/and euen full as mych
is the tother in dede.

But now to retorne, he sayth to our purpose, if
we wll examen the authorities of saynt Austyn
and Bede before alledged, we shall cōple that be-
fynd the probacyon of this foresayd proposition
they

they open the myſterie of all our water / to them
that haue eyes to ſe

(thoſe he meaneth whiche are as
blynde as he)

For ſaynt Auſten ſayth / that we and the olde fa-
thers do differ as touchyng the bodye meate
ſo: they eate manna and we brede.

Now xuntreman, bycauſe thou dy-
deſt after hym recyt the wordes of
ſaynt Auſten vnto me thy ſelfe. I
praye the hartely therfore remem-
bre them well, and tell me trewly,
whether ſaynt Auſten ſpake ſo
muche as any one word of brede, as
this felow reporteth hym. He. Wher-
therin to confeſſe the trauth, ſaynt
Auſten ſayth, that the fathers dyde
eate manna, and we an other thyng.
But in dede he hath not this ſame
worde brede. Ca. Thou maieſt ſe
therfore, what a luſt expoſitor gen-
tell ſerph is: He thought this word
bred / wolde ſound ſumwhat more
ſo:

for his purpose, then this word an
other thinge / which in dede founde
deth towarde it nothyng at all.
And therfore in the steede therof, in
with hys cometh, but not by &
by immediatly after he rehercyth
the wordes of saynt Austeyn / but
at length longe after: for had he
brought it in streight waye, whyle
the wordes of saynt Austeyn were
freshe in the mynde of the reader,
he wold well pnow, it wold then
be sone perceyued, and taken, not
lyke a poynt of falshe, but for very
one and the selfesame in dede. And
therfore he falleth by into a long
babylng of his owne inuencion
(such as here I haue partly decla-
red vnto the) And then afterward
when he supposeth the wordes of
saynt Austeyn somewhat growne
out of remembraunce with the rea-
der

der in comyth the baker with his
bꝛede, where no man loketh after it
where no man wyl eate it, where
no man speketh any worde of it.
And therfore I se to wordes by myn
assent, he shal for his labour be this
content: what so ever men saye, or
herin wyl thynke, to eate his bꝛed
with hym, and go ere he dꝛynke: for
yet harde I neuer, nor no man els
I suppose, that this worde/ an o-
ther, or an other thyng/ myght be
expounded by this worde, bꝛed/ a-
fore man: haupnge none other cir-
cumstaunce, to lede a man to it, the
there is. Howbeit, by this meane, it
is brought to passe/ saynt Austyn
by this word/ an other thyng/ doth
meane the holy sacrament. And the
sacrament, truly doth meane to be
very bꝛed/ by the reason wherof, he
doth expound this worde/ an other
thyng

thyng / to sygnifie bred. wherby
thou mayst playnly perceyue, that
he expowmeth saynt Austeyns wo-
des, not after saynt Austeyns mea-
nyng: but onely after his owne,
as he hymself doth take it / & not as
saynt Austeyn doth meane it: And
what kynde of expolycion is this:
yf I expoune thy wordes after my
mynde, and not after thyne / make
I a trewe expolycion or a fals. He,
That is to playne, to be asked. Ca.
Seest thou not therfore (as I said)
what an expolycion is: yf thou
say, that he doth not here expounde
saynt Austeyn, but alledge hym, in
this worde / brede / then doth he al-
ledge hym falsely. For saynt Au-
steyn thou seest speaketh here no su-
che worde. yf thou say, that he doth
not alledge hym in this word bred,
but therewith expoune hym / then
fals

fals is his expofition; becaufe he
foloweth not the mynde of his au-
thor. For coude not Saynt Auguſtyn
hymſelfe haue put in this worde/
byed/as wel as this word/an other
thyng/ye he had ſo ment, or hadde
not ſene ſome cauſe to the contrary?
was his mynde ſo occupied, that he
thought not vpon that, which was
moſte preſent rebv and apte to be
thought on: or coude he not call
worde to remembraunce: becauſe
bothe it, and alſo the thyng that it
ſignifieth, was ſo ſtraunge & farre
out of uſe: he ſpiketh not at man-
ner, but expreſſeth it with the proper
name of it: dyrectely: why ſtayeth
he at this, more then at that: why
doth he touch this, with no proper
name, but with a worde commune
and indifferent: in maner to all
thynges: ſhould he reſtrayne ſo rebv
s. a thyng

a thyng, and se no cause why / yf
he saw any, what was it: frith wyl
not put this in dysputacon vnto
vs: he wold not heare of it / he had
leuer haue vs forget it: it maketh
not for his purpose, as it shall well
appere hereafter. He. yet sy in som
ot her places saynt Austen hymselfe
doth cal it brede dyrectely. Ca. why
therfoze doth frith, alledge hym so
here where he doth not so call it / &
wyl not alledge hym there, where
he doeth call it so: what meneth he
therby: doth it spynfyne nothyng:
I wyl well, that saynt Austeyn so
doth call it / and that diuers tymes:
but yet neuer without suche a cer-
teyne conuenient cyrcumstance with
all, as declareth what he meneth
therin: the whiche cyrcumstaunce,
frith pcepueth to make no lesse a-
gayn hym / Then þ word brede, se-
meth

meth to soude wth hym. And therefore
because the worde and the c^oncum-
staunce, he can not fynde a sonder/
he hymself wolde pryke to the tone,
in some other co^oner: as thou seest
hym here, this craftely assay/where
he doth thynke, the c^oncumstaunce
is away. And this is the very thing
I maye trewly saye to the, whiche
openeth the mysterye of all his ma-
ter, to them that haue euen to se.
wherefore take this for a generall
rule, that when so euer thou thin-
kest hym to bryng in any authori-
te / yet if he vnderstande it, after
this fashyon. He bryngeth for hym
to be, euen none at all / but onely
pretende that he hath, and vnder
the rolo^r therof, bryngeth no more
but his owne hate mynde alone, as
I will now p^roofe the before, &
that euidently se hym, none other
wyle do hereafter.

The. xxxiii. Chapi. Catho.

YE but yet for your coumpacyon
doth (me thynke) myche to this
pyrectely sound / that scyth, euen be
ry purposely went about to deceiue
Howbeit there is I suppose, no mā
tyuynge, of any conscience at all,
whiche can beleue that euer he, or
any other, wolde be so unhappy, to
play & pranke, in a mater so great:
for what other thyng were it so to
do, but euen wyllfully to dāpne hym
yelfe. To deceyue, and deceyue pur
posely, is two thynges / for one may
somtyme chaunce to deceyue & yet
be not ware of it. Ca. Trauth it is:
howbeit thou must yet cōsider this,
that the falschod of his opinion, whi
che he wolde men sholde byleue / is
one thyng: but the waie that he
taketh, to make it credyble / that is
to lye, his procelle or treates, and
all his

all his handelynge therof / is an o-
ther thyng. Bycause the tone is for
the tother / and therfore muste they
nedes be dyuers : wherfore as tou-
chyng the fyrst / that is the falsed
of his opinion, he was perchaunce
not ware of y, but toke it for trew.
And although he went about to be-
ceyge, yet peraduenture not wyl-
lyngly therein. But as concernyng
the tother parte, that is to wpe, his
hole processe, all his dysputacyon &
handelynge of the mater, to bypasse
it in credence withall. It is not pos-
sible but he must nedes be ware of
that: for it was his owne subpouse
acte, and voluntarpe labour, pur-
posed for the noness (or elys, thou-
knowest thy selfe, it had neuer ben
wryten. And than had he neuer left
the booke behynde hym) Therefore
bycause all this, was and is, none

S.iii. other

other but a certeyne conuepaunce
of hym deuyfed, to bypnye his oppo-
nido into mens byleue. And bycause
his opinion (by this mene couepd)
in dede is none other but vtterly
fals. It must nedes folow, that all
this mene is none other, but euen a
conuepaunce of falshed. And is a co-
uepaunce of falshed, any other thyng
but a fals conuepaunce. And what
other thyng, is a false conuepaunce
but vtterly very falshed it self. He.
why say, by this reason, al that euer
he doeth is false. Ca. Neuer doubt
therin / for what so euer trauth, is
ons brought to verifie falshed with
all/doutles is euen therin falsified
it self/bycause, yf it were not there-
to brought, with a false sence /
it wolde vtterly destroe falshed, &
not byholde it/ it wolde make it o-
pen and manifest, and neuer coloz,

nor hyde it. Therfore whyle this
falsheed, that is to wylt/ his fals con
uepaunce (which he purposely, wylt
tyngly, and warly, wrought & pro
upped, to verifie the falsheed of his
opinyon withall) coude not be hyd
from hym, beyng his owne proper
and voluntarpe acte, studpously la
bozed (as I said) for i nonest. Thou
canst by no reason, excuse hym, but
at lest in this, he went even purpo
sely about to deceyue men/ excepte
thou wylt say, that what so euer he
wrote, he dyd it, as a mā in a traifice
vnwars, without any intent or pur
pose why. And then must thou ne
des, ascrybe and impute the wylful
purpose, cause and intent therof,
(without the whiche it coude neuer
be done) to some cursed occult and
wycked spyt, by whom he was led
therin, as an ignorant instrument.
He, what ledde with some wycked
spyt

spirit: nay say not so. Ca. I wolde
thou were able well to auoyde it.
He. That can I sone do. Ca. which
way. He. Euen this / suppose that
his opinyon were fals, as ye saye &
it is. Ca. why art thou but at the
supposycyon therof yet, so much as
thou hast harde of it? He. Tulse &
is no mater. Ca. yes it is a mater,
and that a lamentable / how so euer
thou takest it. Howbeit I do not
greatly merueyll therat, knowing
therin as I knowe. He. why what
knowe ye therin? Ca. forth with &
thou hast in hande. I will tell the
herafter. He. Marry say, suppose I
say that his opinion were fals (as
ye say it is) for the whiche it wolde
folowe, that all his hole processe &
conuepaunces therof, to make it cre
dyble withall, were false to, by the
reason of the same, yet as he is well
ware, what his opinyon is, but not
that

that it is false. Euen so is he well
ware, what his proesse and all
his conueyaunce therof is: but not
that it is the conueyaunce of any
falshed/whē, so farre as he is ware
of, there is in dede none suche. For
as he thynketh his opiniō is true.
Euen so he thynketh is al that euer
he doth to proue it by. And therfore
he teacheth no falshed wyttyngly.

The xxxiii. chap. Catho.
Thou spekest well so: hym.
But yet therfore I pray the,
how cometh this to passe, that one
haupnge not halfe the wytte or leu-
nyng, that he was thought to haue
before he fell to these folye fonde
and erroneous opinions/ can come
perceyue so much folly and falshed
in his boke, that there is in maner
no lese without, as yet he hym selfe
coude see therof none at all. How

(I say) cometh this to passe: May
we not thynke, that he met with the
faculte, whiche causeth a man (as
they say) The lenger he lyueth, the
moze folc he wereth: That is to say
the moze he taketh of it, the les wpt
he hath: for yf he sawe any falsshed
therin, then went he wpttyngly a-
bout to deceyue: yf he saw none,
where is so myche / what bytter
smooke so troubled his eyes, y he
coud not espye some part of it: was
he not taken troest thou in to þe tui-
tion, of some darke tutoz, which (for
all thy sayenge) caused hym therin
to wander, he wst nere where: how
myght we thynke otherwys, yf we
with dilygence perpende well the
mater: for the very trauth to say,
yf the deuyl hym selfe, were at the
lybertye, to be incarnate: and euen
so to come amonge vs, onely to en-
tyce

tyce and lede vs from any article
of our fayth. Let me se, ymagyn
thy selfe, how it were possible, for
that father & founten of all craftye
falsched, to inuente for that purpose
any maner of wyll, comparable to
this, which we fynde in scrpt. That
is to wytt, to beare vs in hande, it
is indyfferent, and at our owne ly-
bertye, to beleue it or not, there is
no partell in the mater, take whiche
part we lyst: for how many trewe
men is there in this world, touched
with neuer so lytel a nede / y myght
not sone, be brought to stelynge, yf
they were bozne in hande, and so p-
swaded to thynke in dede, that it
were an act indyfferent, & without
all maner of partell to them y wold
be it: ye what maner of euyls are
they, whiche men, now full honeste,
woulde then forbere and refrayne,
wherin

wherin yf they thought, were to the
no daynger: Or which way myght
they so easely be led vnto them, as
to be styffely so bozne in hand & yf
make them but ones beleue that, &
lede them no fardyr: for it shal then
be no nede at all: a maruelous zeale
of iustyce hath he, that wolde not
tonge, pley the thyse at a companions
request / yf he were ons brought in
opinon, yf therin coude be, to hym
no maner of parell: thus lerned
fyrst / of whom so euer he was
taught / that he hadde a wonders
faste fayth in this blessed sacramēt,
which wold not sone be contēt to le
ue it, yf he were ons brought in opi
nion, yf therin coude come vnto hym
no hurt: he saw it a matter of most
difficulce, to byng cristē people fro
yf sayth directly: but he saw it agayn
a matter as easy, yf they myght ons
be made beleue no parell therin, yf
them

they so dyd: full well he wist, byng
them on to that oppnion, and let
them then alone them selfe, it shuld
be pnowgh, with the helpe of his
owne darke docto: whiche taught
hym this lesson: for doubtles, from
whens it came, the ppertees therof
thamselfe, doth apertely shew / as
much as the most excedynge wylp-
nesse, falsched and folowynesse y may
be, is able to do: of the wylpnesse,
(wherof we now speke) what shuld
I say: but marke it well, with de-
liberation indifferently, & be iudge
thyselke, whether it doth not in the
consyderacyon so swel and increse
that it wereth in maner incompre-
hensyble. Of the falsched (about the
openynge wherof we haue ben al-
most all this whyle) all though no
man be able sufficiently to expelle
it, yet therof so much hast & harde,
as is farte from the nede, of any
more

more: Of the folysheſſe, there is
not els to be ſayde / but I am ſure
thou neuer hardeſt no: ſawe þe lyke.
For who (but he that dwelleth in ſo
depe a dounge of darkeneſſe, that
he can ſee no maner of lycht) wolde
make any maner of dyuſyon in a
mater: and yet playnly houlde, that
there is utterly no ſuch mater to be
uſed: For the ſone part of his woꝝk
(wherof now we haue well tryed
ynough to ſe what it is) is onely to
proue, that no man is bounde to be-
leue the bleſſed bodyly preſente of
our ſauour chryſt in the ſacramēt:
But yet that euery mā without any
parell ſo maye beleue, yf he wyll.
And þe tother parte / as all his booke
doth clerely teſtifie / is to proue, yf
there is utterly no ſuche thyng in
deede for to beleue: wherof / beſyde
his hye conynge dyuſyon, of this
indi-

indisputable nothing; after his own
doctrine / plaine it is; that he tea-
cheth by manifestly (god reward
hym as he knoweth best) I shal to
haue a false beleue. When he sayth
we may beleue, that hym selfe doth
saye is not; and yet hym selfe wyl
not beleue, that he and we do saye
there is. For we say it is an article
of our fayth / and euen so sayth he.
Whollett he holpeth it indifferent
to beleue it or not / but yet so do not
we. And for that cause he wyl not
beleue it one whyle, tyll we do both
agre. The which he hath brought
so nye the point, that now it wyl
neuer be. And therfore wyl I tell
the one thyng more / which I had
clene forgotten before. Here. what
was that? Ca. An other p;ety cause
why, that he / as I showed the / so
deuybeth all the other verities of
scripture

Scripture, from thence. all in the end
He. what cause should that be? Ca.
In the laste lefe of his booke his
owne wordes dooth well declare,
whiche be these.

There are many verities he sayeth, whiche yet
maye be no suche articles of oure feythe.

He. Is this all? Ca. Nay not so, but
sayst, what articles meneth he, be
these no such? He. No such as be of
our crede. Ca. well sayd. And what
verities doth he meane here, that
maye be no suche articles. He. All
other verities of Scripture. Ca.
Heare his wordes agayne, with
those that foloweth, and therein let
them be iudge.

There are many verities, which yet maye
be no suche articles of oure feythe. It is true that
I have in yrons when I saye this, howbeit I
would not release this quality for an article of our
feyth, for you maye thinke the contrary without all
further of dampne ment.

Consider well now, this goes to
gether

gether. And thou mayst some per-
ceyue, that this same ensample of
his imprisonment, doth cleerly shew
that he meneth not here, by these sa-
me/many verities/any verities of
scripture, but the verities indiffe-
rently of other thynges: which ve-
rites in generall, with the verity
of his imprisonment in specyall, he
byngeth for ensample, how he wol-
de haue vs take all the verities of
scripture: for as the verite of his
imprisonement, may be no such ar-
ticle of our fapth, as be those of our
crede. Euen so after þe same maner,
wolde he haue all those other ver-
ties of scripture lph wylse (whiche
this ensample doeth playnly reache)
But þe verite of his imprisonment,
is at other tyke besyde/are not only
none such, but utterly none appo-
sies at all to dede. The very same
t. ther.

therfoze is it, which he goeth about
in all the verities of scripture /
scantly those excepte of the crede.
Before, yet he left them as articles
indifferent, but now wyl he haue
them none at all : or els all other
as much as they : what wonder is
it, though he this deuise them, as
of an other kynde, from þe verities
of þe crede (sepeng we may be saued
without them / & therfoze that we
nede not beleue them) when they
be with hym, of no more estimacyō
thē be al such other verities beside
as euen for ensample, The styple of
Soules is hygher then the crosse in
cheep: And bycause þe verity therof
is none article of our sayth, for all
it is a verity in dede. Therfoze no
more be any or all the verities of
holy scripture, saue onely those ex-
pressed in þe crede : were not a man
happy

happye to mete wth such a doctor
to teache hym his faith: Doest thou
not perceiue the myghty powre &
strength of this verite, whych he
wolde so fayne ouerthrowe, when
thou seest it geue hym so scoznesfull
fauls, in every wpell y he attempt-
teth agayne it: In all this, what
doth he ellys, but make the bety-
tees of diuine thynges & humane
thynges, heuenly thynges, & erthly
thynges, euerlastyng thynges &
tempozall thynges / equall euen, &
of no more worthynesse oz dygnyte,
one then an other, when he wpll ha-
ue vs no more bounde to bpleue,
the one then the tother: For more
I suppose is no man bounde to the
estymacyon of thynges, then he is
bounde, to y bpleue of them. It is
trewe (he sayth) that he lay in p:os
when he wrote this / but yet wolde

he not receyue that trauth, for an
artycke of our fayth. And doutles
yet went he than, more nere about
to make it one, then (as I suppose)
he was ware of hym selfe: for su-
rely he brought it almoste within
one worde of it. For had he put in,
as the trauth requyred, but this sa-
me worde, wozthely, more then he
dyd. And sayd, it is trewe, that I
lay in p^{ro}s wo^othly, when I wrote
this. without fayle it had ben then
so nye an artycke of our fayth, that
who so euer were suffyciently in-
structed of the mater, coude neuer
thynke the contrary, without great
leopardye of danacyon. For doubt-
les suche as thynke hym onwo^othly
lye p^{ro}soned, knowynge the cause,
be of the same opinton that he was
(god of his mercy graunte them
soone to amende it) for how damp-
nable

niable that opinion is, and it were
but by these his reasons (as to some
they seme) whiche we haue dyscus-
sed hytherto all redy, it may ryght
well and suffyciently appere: how
be it god wyllynge, in the resydue
yet to come, it shall be then no dout
to þ most effectonate frendes, that
euer therein he had: those onely ex-
cept, whiche gat it by the very same
meane, that he came by it hym self.
Therefore with this to pause & rest
for the tyme, thou mayst plainly
see, how his foundacion (whiche
not a lytell he boisteth so stronge &
inutncible) now lyeth all to shak,
toozne, and clene dyspersed euery
stone from other/ except thou wilt
say, that he made it of no such ma-
ter, but onely of a dytpe dunghyll
heepe of cannell takynge/ the which
few men coude fynde in theyr hat-
tes/
t.iii.

tes, so nye it to come for syncke, as
ong to geue a spoone therat. & ther
fore it lay so long in rest. Now cou-
treman fare well, tyll an othertyme

The. xxxv. chap. Here.

Marry say a sayre partynge.
Ca. why what eyleth it? He.
what shulde it piospte to tell you,
yf we shall leue it this? Ca. There
is no remedy: for I can tary no lon-
ger now. He. Then say when shall
we mete together agayn? Ca. Euen
when thou wylt thy selfe. He. That
by my wyl, shall be no farder heng
but euē to morow/ whyle this y I
haue harde to daye, is somewhat
freshe in remembraunce. Ca. I am
well content. He. But where shall
I mete with you. Ca. In no place
better then euen here. He. what ty-
me? at after none? Ca. Aye it is
none after nones workes, I maye
saye

saye to the, for the hole daye longe,
I fere wold be lyttell ynough. And
therfoze come by nyne a clocke at
the fardyst. for thou neuer hardyst
such a worke of an hetetyke, syng
thou were borne, as thou shalte
heare I promyse y. He. what wors
then I haue harde to daye. Ca. Be
iudge thy selfe when thou hearest
it. He. well sayz I wyl not sayle myn
out/for I shall now thynke longe
tyll it come. Ca. God be with the
therfoze tyll then. He. Aye sayz I
wyl bynge ye homewarde. Ca.
No no it shall not nede. He. yes sayz
I maye not chose for halfe your
way and myne is all one. Ca. why
then come on let vs go togyther/
for so farre. He. Then sayz is it not
yet as good we be talkynge in our
wap, for the whyle as aught els.
Ca. yes & I am very well pleased
therwithall, if thou hast any thyng
t.iii. to say

to say. He. yee marry say, & haue I,
& that is thys, I wold fayne know,
by what reason you can proue, that
this same article, whiche we haue
ben about all this whyle, is one of
them, which we be bound of necessite
so beleue: ye haue hytherto labored
to improue fyrth, for holdyng the
contraty: but yet haue you done
utterly nothyng to the probacyon
of it your selfs / for it is two thyn-
ges to proue fyrthes opinion fals,
and to proue your owne trewe. Ca.
Trowest thou so? He. I thynke so.
Ca. well all though the probacyon
of the trauth, can not haue his very
apt and most conuenient place, tylt
the falshed be clene refelled and
thorowly put away, and that in the
hole, as it is nowe, but in the fyrste
part onely. yet all wyse of thy re-
quest/ wyl I not leue the, because

I see

I see þ̄ som what desyrours to heare
of the mater. And therfore whyle
frythes opinion is this, that it is
an artycle but indifferēt, and of no
necessite for to be beleued: and oars
clene & dyrectly the contrary. for
the which the toun parie or the to-
ther, muste nedes be trew: it muste
therfore clerely folow, bycause the
falsched is found of his spde playn,
that utterly the trauth remayneth
with vs. He. May say that foloweth
not. for the falsched that is founde
with fryth, is in his probacpon, &
not in the thyngs, whiche he goeth
about to proue. for ye know ryght
well, that a man maye mysse in the
probacpon of a trefwe thyng som-
tyme, yet is not the thyng fals, by
cause the probaciō is not trefw. Ca.
Thus maye þ̄ excuse every falsched
which any fals harlot goeth about
l.b. to

to proue trew. for sone mayst thou
saye, all though he sayle in his pro-
bacyon : yet is the thyng trewe
ynough/ bycause a man may be de-
ceyued in the probacyon of a trewe
thyng: when in dede the falsched of
a thyng, is oft tymes moze then
halfe dysclosed/ euen by the falsched
of the probacyon therof, it beyng
ons perceyued. Therfore although
the manifest falsched of crythes p-
bacyons, do not euen very dysrectly
proue, the falsched of his opinion.
yet maketh it at the lest an ineuyta-
ble coniecture therof. And euē ther-
fore as mych for the trauth, of oure
syde. for what doeth this thyng
show, that all the reasons that he
doeth make, or is able to yma-
gyon for þ purpose, doth not onely
not proue his intent, but also draw
with them such odible consequences
besyde

belyde, as no good cryste eare, wyl
not excedyngly abhorre to heare.
what doth all this (I say) how, but
that the myghty and inuincible
trauth of the contrary part, wyl in
no case suffre it selfe to be impo-
ued. Moreover what wylt thou say
yf ffirst do sufficiently proue our
parte hym selfe. He. what say it can
neuer be, for all his hole purpose is
utterly to þe contrary. Ca. yet marke
hym well/for he intendynge in dede
to proue þe contrary, maketh neuer
a reason, but þe (as I haue playnly
declared vnto the) it conuinceth euen
utterly, as mych agayne the necessity
of any & euery other artycle be-
syde, as it doth agayn this, for the
which he dyd purpose it. And that
were not possyble, except this were
one of of them, and of the self same
nature that they be. For how shold
any

any of his reasons purposed agayn
the necessyte of this attyele onely,
touche the necessyte of all oꝛ any o-
ther lyke wyse / moze then they tou-
che the lyght of the sonne, the heate
of the fyre, oꝛ the hardenes of dya-
mondes, and other lyke / beyng no
moze purposed agayne those atty-
cles, then agayn these thynges / but
utterly bycause those articles, and
this, agayne the whiche they were
purposed by all one & of the selfe
same nature . And these thynges,
eche of them clene of an other : for
what so euer reason is purposed
with oꝛ agayne any thyng, so farre
doth it alwaye conne, as the comu-
nite of the nature of the thyng doth
extēde, & no farther. As be it in case,
that one wolde take vpon hym, to
proue oꝛ improue, thy soule only to
be immortall / what so euer reason
be

he sholde make with oꝝ agayne it/
without fayle must nedes rone lyke
wyse to þe soules of all men besyde:
and that were not possyble, yf that
immoztalyte were not comune be-
twene theyꝝ soules and thynne. And
after the same maner/ þe cause why
that fyrthes reasons doth conne
as well agayne the necessyte of all
other artycles, as it doth agayne
this, foꝝ the which they were purpo-
sed, is vtterly bycause þe very same
necessyte is comune bytwene them
and this/ foꝝ els, it were not possy-
ble, foꝝ those reasons purposed but
onely agayne this / to make any
thyng agayne þe necessyte of those/
moze then agayne (as I sayde) the
lyght of the sonne, oꝝ any thyng els
besyde: wherfoze it must nedes fo-
low that this artycle is of as great
necessyte to be beleued as any other

And

And therfore where Fryth wolde
haue proued it indyfferent & coude
not: he hath well proued it necessa-
ry and wolde not, Thou gettest no
more now. He. yes sy? I pray you
tell me one thyng more and then
wyl I bede you farewell. Ca. what
is that? He. Harry sy? I haue red
Frythes booke, I wene as oft as ye
haue done, yet coude I neuer per-
ceyue in it this gere that ye haue de-
clared. And I maruell what shulde
be the cause therof. Catho. It is no
maruayle at all / for dowtles yf
Fryth had no more vertue wyt and
lernynge in thyne oppnyon / then he
hadde in his owne hed / thou shul-
dest sone haue perceyued myche
more then I haue tolde the. And
that shalt thou fynde by experyence
yf thou withdrawe thyne oppnyon
from hym. He. Trowe ye so? Ca.
There

There is no doubt of it. He. Well
sy, here is my wape now, and ther-
foze wpll I trouble you no longer
at this tyme. Ca. well then fare
well countreman tyll to morow

He. God be with you sy.

Ca. And with the to.

He. At nyne of the
cloke ye saye.

Ca. ye what
els. He.

I wpll not saye you.

Finis.



Here endeth the fyrste book.





1662

